The LUTHERAN

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MONTH OF WEDDINGS

"What God hath joined together . . ."

37, No. 35

JUNE 1, 1955

CENTS

DIRECTION

LAST SUMMER before going on our vacation, we bought a portable radio to ta along with us. The cottage where we were staying had no electricity, so the only w we could keep in touch with the world was through a radio that operated on a batte

We soon found that the radio was "directional." To get a strong signal from station, the radio had to be turned to a position that placed its antenna on a dir line with the transmitter. If this was not done, the signal was weak and muffled.

JUST AS DANIEL, a stranger in Babylon, always turned during his prayers in t direction of Jerusalem, the "City of the Great King," so we have to point our li directly toward God for a strong signal from him to reach us. Prayer, the Word God, and the sacraments are sure ways to permit God to come in strong into our liv

—ROBERT H. THURA

The LUTHERAN — News Magazine of the United Lutheran Church in Americ

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OVER PICTURE. Dr. I. W. Gernert officiates at wedding in First Church, Nashville, Tenn.

THE CHURCH IN THE NEW

Disestablishment in Argentina

The controversy between the Peron government of Argentina and Roman Catholicism, which has been smoldering for several years, broke into flame last week. The Argentine Chamber of Deputies, after a two-day debate, adopted by 121 to 12 a measure that would withdraw state support from the Roman Catholic Church.

The Senate later gave unanimous approval to the bill, which provides for a national convention, to be held within the next six months, to revise the Argentine constitution in order to separate church and state for the first time in the 145-year history of the Argentine Republic. Since Argentina won its independence from Spain in 1810, the Roman Catholic has been the official national church.

The four articles of the constitution to be revised state that the "Federal government supports the Roman Catholic apostolic faith," give the Congress power to approve concordats made with the Holy See and to regulate "ecclesiastical patronage," require the President and Vice President to belong to the Roman Catholic Church, and give the President the right to nominate bishops for cathedral churches and to "grant or refuse passage to the decrees of the councils, bulls, briefs and rescripts of the Supreme Pontiff in Rome."

Roman Catholics outside Argentina were bitter about the proposed changes. The Vatican newspaper *L'Osservatore Romano* called it "part of the persecution which has hit the Catholic Church in Argentina." Seven Brazilian bishops issued a statement deploring the "persecution" of Catholics in Argentina.

Baptists approve

At its meeting in Miami, the South Baptist Convention "noted with g tude" developments that promised n emphasis on separation of church state, especially in Latin American c tries. The resolution originally m specific mention of Argentina, but amended because "we do not desir identify ourselves with any poli group, but only with the principle of religious liberty."

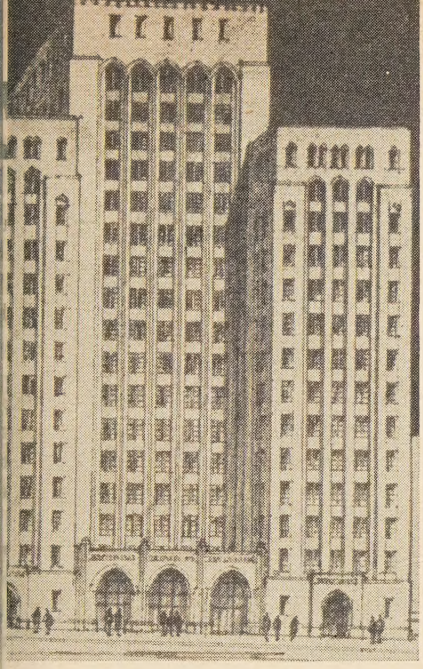
"We join with all who support principle of religious freedom anyw in the world, especially in Spain, Is Italy and throughout Latin America," resolution stated.

More Argentine moves

Several weeks ago the Argentine gress proposed to take tax exemp privileges away from all churches—P estant as well as Roman Catholic. would hit the Roman Catholic Ch hardest because of its extensive land property holdings. "Temporary sus sion" of the teaching of Roman Cat doctrine in the public schools was ordered earlier this month.

Disestablishment of the church Argentina would end payment of sidies of nearly $6 million annuall parochial schools. The government pays the salaries of about 1,000 m bers of the clergy.

Claiming that Holy Hours and E diction services were used by "certain tators—priests and laymen," polic Cordoba province halted them last w Several priests were arrested and shipers were prevented from enterin churches. Some churches cancelled Holy Hours services.



PROPOSED CHURCH CENTER
National Council will have a home

urch grows in South America

Each South American republic now a Lutheran church, Dr. Stewart W. rman, director of the Lutheran World leration's Committee on Latin Amer- reported last week.

Last republic to get a Lutheran church Ecuador, where a congregation was mally established last month after the g-delayed arrival of the Rev. Odd aevelsrud, a Norwegian minister called erve there.

n Mexico City, Dr. Herman added, way has been cleared for the estab- ment of a strong congregation to serve resident Lutherans. A unanimous de- on was made by the German congre- ion in that city to affiliate with the F committee. The Scandinavian group then become part of a multi-lingual ish. The new congregation will in- de about 1,200 German-speaking mbers and 300 Scandinavians.

Recent immigration to South American lands by refugees and displaced persons from Central Europe has increased the Lutheran constituency greatly. A large and long-established Lutheran church exists in Brazil; but Lutherans are newcomers to most other countries.

Church center planned

A 17-story building will be erected on New York's Morningside Heights to house the headquarters of various Protestant agencies, it was announced last week by Edmund F. Wagner, ULCA treasurer and chairman of the proposed center's board of trustees.

Costing $14 million, the center will rise on a site donated by John D. Rockefeller, Jr. It will overlook the Hudson River, be adjacent to Riverside Church and near Columbia University.

The structure will house the offices of the National Council of Churches and a number of its 30 member communions, their boards and agencies. The proposed building, modern in every respect, will provide facilities for 3,000 workers. It will include a chapel, auditorium and dining rooms.

Financing of the construction will be arranged partly through gifts, partly through "investing beneficiary groups," Dr. Wagner explained. A large life insurance company has agreed to take the major mortgage.

Britons turn out for Graham

In the heat of a hard-fought election campaign, thousands of people in Great Britain attended political rallies. But even the Prime Minister was satisfied when a crowd of a few hundred came out to hear him make an election speech.

In the same week, nightly crowds at London's huge Wembley Stadium averaged 56,000. One night, despite threatening weather, more than 70,000 were pres-

ent. On another night, members of the royal family attended. The reason for all this: Billy Graham's second London campaign.

In March and April Mr. Graham had conducted a six-week All-Scotland Crusade. Later he will tour the continent.

Last year the American evangelist's six-week London campaign stirred great interest. This year the publicity fell off noticeably, partly because of the conflict with the election excitement and partly because Britons no longer consider Billy Graham a highly controversial figure. But the crowds continued to come.

Climax of Graham's London visit came on May 22 when he preached at the morning service at the Royal Lodge, Windsor. Queen Elizabeth II, the Duke of Edinburgh, Queen Mother Elizabeth and Princess Margaret were in the congregation. Later, Graham lunched with the Queen.

Revival doubted

"Most people seem to want God as you want a hot water bottle in the night—to get you over a temporary discomfort," said Dr. Charles B. Templeton at a California rally. Formerly evangelist for the National Council of Churches, Dr. Templeton now heads the Division of Evangelism in the Presbyterian Church in the U.S.A.

"The so-called revival sweeping America isn't permanent or genuine," he declared. "Membership in the church is increasing more rapidly than the nation's population and is at an all-time high. However, there is also an increase in the national debt, national taxes and national crime.

"The statistical columns reveal a nation increasingly Christian. The news columns reveal a nation increasingly pagan. Any genuine revival of religion will have to go beyond a mere concern to have God as a convenience and come the point of dedication to him and his word."

Religious census in '56?

Disciples of Christ last week becan the latest group to urge the U.S. gover ment to undertake a nationwide cens of religious bodies next year. "Such st tistics will be of assistance and value all religious bodies," said Dr. A. D Fiers, president of the Disciples' Uniti Christian Missionary Society.

Earlier, statisticians representing Pr estant, Roman Catholic and Jewi groups had urged the Bureau of Cens to make the survey in 1956. Robert Burgess, Census Bureau director, sa that Congress had not yet been asked the $1 million needed for such a proje but that officials of religious bodies we being polled to see if they would c operate in it.

A U.S. religious census was made ea ten years from 1906 to 1936. Congr failed to provide funds for a census 1946.

Archbishop in Africa

In the heart of the Mau Mau count Dr. Geoffrey Francis Fisher, Archbish of Canterbury, last week laid the corn stone for a new church planned as a n morial to hundreds of native Christia murdered at the height of the Mau M terrorism of 1952-54.

As 4,000 Christian Kikuyu tribesm listened to a sentence-by-sentence tra lation of his message, the Archbish said, "Those of this evil Mau Mau l lief are not only destroying good thi and the greatness of your people, th are destroying your true advance to fr dom. In Kenya, as in other countri there are many difficult problems to worked out. They cannot be solved evil and violence but only by people co

together in the spirit of Christ."

Earlier in his trip, the Archbishop had secrated four native African priests Anglican bishops. Two are from ıya, one from Southern Sudan, one n Central Tanganyika. Dr. Fisher the creation of additional native ops was part of the church's policy "Africanizing" in preparation for the when "the Church of Africa will be-e fully independent and without any opean element."

s a symbol of Christian unity, the)0 persons at the consecration service ted the Apostles' Creed simultane-y in 30 different languages. Hymns e sung in three languages.

byterians still hope for merger

)efeat of efforts to merge the three est Presbyterian bodies into one rch is a "temporary setback," the new lerator of the largest group, the Pres-rian Church in the U.S.A. (north-, told the 167th General Assembly s Los Angeles convention last week. Paul S. Wright of Portland, Ore., that many people were unhappy ut the failure of merger negotiations urged his colleagues to wait patiently further developments.

imilar sentiments were expressed by Wade Boggs of Atlanta, Ga., head of Presbyterian Church in the U.S. ıthern), who was present as a frater-visitor. A three-way merger which ld have included the United Presby-ın Church had been approved last by the assemblies of all three groups. local presbyteries of two bodies then whelmingly ratified the plan, but it defeated in the southern church by 3-42 vote.

riolatry divides Christendom

ıcreasing emphasis of the Roman ıolic Church on devotion to the Vir-Mary has "widened the breach be-

LAUGHING BISHOPS

Archbishop of Canterbury (right) shares joke with three bishops of Anglican Church provinces in Africa at ceremonies which took place in Southern Rhodesia

tween that faith and "all other Christian communions," a special commission reported to the Presbyterian Church in the U.S.A. convention.

A statement prepared for the Commission on Interchurch Relations by Dr. John A. Mackay, president of Princeton Seminary, asserted that the devotion of Roman Catholics to Mary "now equals, and even exceeds, the devotion to Christ himself."

"Development of the Marian cult . . . has created a semi-divine female being who becomes the virtual head of the church, the hope of all who are distressed and the Sovereign Overlord of all that occurs in history." In this growing emphasis on Mary, "the Roman communion stands alone, in proud yet tragic isolation from all other Christian churches," the report continued.

HEADS NEWBERRY COLLEGE

Mr. Chris A. Kaufmann, who for the past year has served as acting president, was elected president of Newberry College on May 20. He will be tenth president in the 99-year history of the South Carolina college.

Urges women ministers

Women should be ordained as ministers, the outgoing moderator, Dr. Ralph Waldo Lloyd of Maryville, Tenn., told the Presbyterians at Los Angeles. Forbidding women to serve is a form of artificial discrimination, he said. "The life of the church will be enriched further by opening the office of minister also to women."

Debate on a constitutional amendment which would permit the ordination of women was expected to result in a favorable action. It would then go to the church's 256 local presbyteries for approval. Similar moves were defeated in 1929 and 1946.

Favorable action by the Presbyterians would come none too soon for three graduates of New York's Union Seminary. Of eight women in the class, three chose the parish ministry as their objective. One will become co-pastor of a Congregational church in New York City. Th other two, who left the Presbyterian fol for the Congregational Church in orde to be ordained, now must "find" a church "A woman minister doesn't get offere as many jobs as a man," observed th Rev. Helen Archibald, who will direc student and social service work at th Church of the Ascension in New Yor "Usually those that are offered are a lo income church or a rural church."

Baptists hold conventions

There ought to be greater co-operatio between the northern American Bapti Convention and the Southern Bapti Convention, the southerners were to last week by Dr. Herbert Gezork, vi president of the northern group. Bo were in session, the American Baptists Atlantic City and the Southern Bapti at Miami.

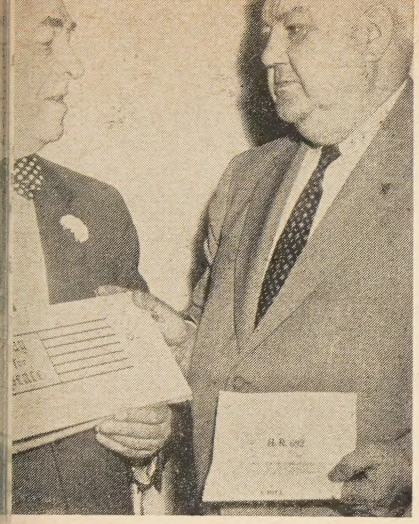
The two groups ought "at least try do some things together," Dr. Gezo suggested. Conferences between pasto pulpit exchanges, and agreement on loc tion of mission churches would off areas of co-operation, he thought.

The 8-million-member Southern Ba tist group adopted a record $10 milli budget for 1956, approved a progra to spur the country to a "moral awake ing," praised President Eisenhower a Secretary of State Dulles for their "p tient diplomatic conduct" in working f peace, reaffirmed its "historic convicti in support of complete separation church and state" (*see page 4*) a elected as president Dr. Casper C. W ren of Charlotte, N. C.

The smaller (1,600,000 - membe northern group adopted a $7.2 milli budget, urger greater emphasis on lead ship training and youth work.

Sees conspiracy against UN

Unreasonable assaults against



"PRAY FOR PEACE" POSTMARK
L. C. Rabault of Michigan, sponsor solution calling for use of "Pray for e" postmark on all U.S. mail, shows of postmark to Chairman Tom Mur- of House Post Office Committee

---

ed Nations are being made in the , Dr. Walter W. Van Kirk, director he international affairs department ie National Council of Churches, de- d last week. If the anti-UN "con- cy" succeeds, he said, the U.S. will norally isolated among the nations of world. A campaign to deepen Amer- understanding of the UN is desper- needed, he added.

can't understand how intelligent le can believe the kind of falsehoods are circulating," he stated. "It was eived at Yalta by the Soviet Union clever device to hamstring the U.S.A. hear that all over the country. In ty, not a single crucial UN issue in last ten years has been decided in r of the Soviet Union."

nurch people should also seek a de- lable system of disarmament, support ts to negotiate the cold war, and American economic aid and tech- nical assistance programs, Dr. Van Kirk said. While half the world's people go to bed hungry each night, the U.S. will "face the judgment of Almighty God" if it does not reach out and aid them, he said.

Doctors need moral training

Doctors and medical students need a greater background of moral and philosophical training, a former president of the American Medical Association told a Vermont audience.

Dr. Edward J. McCormick of Toledo, Ohio, said this nation is producing skilled physicians who have "a certain gap in their medical education. They can't learn from a test tube that there is a Supreme Being."

Somewhere in their pre-medical training or in clinical courses this kind of education should be provided, Dr. McCormick suggested. Such training would help doctors to "think of patients as people, not medical problems."

And so forth

In Iran the government ordered suppression of the Bahai religious sect after Moslem fanatics had rioted against it. The Bahai sect, one of the world's newest religions, is a mixture of several orthodox faiths, including Christianity, Mohammedanism and Buddhism. Its foremost tenet is world unity.

U.S. paper currency as well as coins will soon bear the motto "In God We Trust" if Congress acts favorably on legislation endorsed by the House Banking and Currency Committee.

Children traveling to Sunday school will use New York City's transit facilities for half fare if a proposal made by Harris J. Klein, member of the city's Transit Authority, is adopted. Plan would encourage Sunday school attendance and would not affect the transit lines which are lightly used on Sunday mornings.

World News Notes

REPORT CORRECTE

WITNESSES HAD TOLD a House of Representatives committee investigating Communist aggression what happened to Czechoslovakia between 1918 and the present. The committee thought it had all the facts and published a report "to help the American people understand better the nations and peoples enslaved by communism." The report, it said, contained the "essentials of the history of Czechoslovakia and its people."

Last month the Eastern Conference of the ULC's Slovak Zion Synod sent a memorandum to members of the Senate and House foreign affairs committees to set the "essentials" straight. The report, the conference said in a 29-page document signed by Conference President Andrew Balaska and Secretary John Kovacik, is "incomplete, biased, distorted and contrary to the truth."

THE SOURCES on which the congressional committee relied in gathering the facts were exiled Czechs and Slovaks working in co-operation with Georgetown University in Washington. They presented a one-sided picture. The congressional report gave a description of post-Munich conditions which the Lutheran memorandum called "partial," "incomplete," and "shocking."

Slovak Protestants are mostly Lutheran, have close ties with Czech followers of pre-Lutheran reformer Jan Hus. A small minority in a country whose population is 80 per cent Catholic, they account for most of the Slovak intelligentsia.

What the Lutheran memorandum wanted to make clear is this: that conditions—past and present—in a multi-language central-European country cannot be covered in a capsule report based on the testimony of a few exiled "have-beens." It recalls the persecution Pr estants suffered under the Fascist regi of Monsignor Josef Tiso, a regime spired by Andrei Hlinka, a Catho prelate: pastors imprisoned, deport killed; churches closed.

The congressional report mention Communist persecution of the Catho church alone, ignored the fate of t Protestants. And yet, the Reds ha "crippled the church organizations Protestants as well as Catholics," memorandum said. Ministers and chu officers, once freely elected, must be " proved" by the state. Protestant bisho have been ousted and replaced by e ments trusted by the regime. Chu press and pastors operate under st surveillance. Of the 400 Protestant m isters, many have lost their parishes. Y none has been lured into governm service, although some Roman Catho priests are in public office now.

CONGRESSMEN ON THE Potomac, away from troubled Central Europe, m learn something from the Slovak Syno timely reminder. And they may find c solation in the fact that even next-d neighbors of Czechoslovakia don't kn much about it.

In March German Protestant chu leaders were guests of local churches Czechoslovakia. They were surprised find that the churches seem str enough to stand up against state-s ported atheism. Like Protestants in land, Hungary and Rumania, Czec slovakia Protestants are now free fr government interference inspired by formerly dominant Roman Cath church. But they must assert themsel against Red materialism. Their strug continues—on a different plane.

—ROBERT E. HULDSCHINE

SHINGTON

BERT VAN DEUSEN

SALK POLIO VACCINE

E INTENSE FEAR which the polio
n brings to the hearts of countless
s was reflected in the reaction to
mporary halting of the vaccination
am. Many people, including some
ssmen, struck out wildly in all di-
ns, trying to find a scapegoat.
geon General Leonard Scheele and
ary Oveta Culp Hobby learned
Kipling meant when he wrote "If
an keep your head when all about
re losing theirs and blaming it on
." They were charged with having
the green light too soon, not having
d on adequate safeguards, not hav-
ntrolled the distribution of the vac-
Dr. Scheele and Mrs. Hobby kept
heads when testifying before con-
nal committees.

safeguards, they said, are adequate,
ne vaccine is safe and effective.
company's production techniques
louble-checked during the enforced
nd only those who complied scru-
ly with the standards set by the gov-
nt were permitted to continue
facture of the vaccine. The entire
for the next few months will go
National Foundation for Infantile
sis for its free school program.

ary distribution

ISTING PRESSURE to have the gov-
nt take over the entire control of
ccine, the administration proposed
l an 11-point program for volun-
stribution:

1. First priority will go to first and second grade students for free injection in the schools.
2. After that, children five through nine will get priority, with later age priorities to be set by the government.
3. The federal government will make state-by-state allocations.
4. These will be determined by the number of children 5 to 9 years old.
5. Each state will be responsible for its own distribution to doctors.
6. Doctors will give shots only to those in the priority age group, and will record each shot.
7. Manufacturers and druggists will keep detailed records of distribution.
8. Drug laws will be enforced to prevent black marketing.
9. Congress will provide funds for continuous Public Health Service tests of the vaccine's safety and potency.
10. Congress was asked for $28 million to finance free shots for children whose parents cannot afford the vaccine.
11. A special committee will study ways to help other nations with their immunization plans.

THE PROGRAM WAS STARTED in good faith, and was launched as early in the year as possible so as to beat the deadline of this year's polio season. It is too bad that the failure of one or two companies to follow the strictest procedures threw the program into a temporary tailspin.

The resulting delay may be compounded. Drug companies have lagged behind, and may not be able to complete production for the school immunization program until mid-August. If the polio season hits before that, there may be a further delay for the sake of safety.

In spite of all the setbacks, the big fact is that medical research is on the verge of defeating the child-killing and body-crippling polio.

Your Child and GOD

Juniors Vary Widely In Ideas about God

By FRANCES L. ILG

and LOUISE BATES AMES

"My girl friend won't marry me if I don't believe in God . . ."

"God is everlasting life. Nothing can destroy it . . ."

"Frequently I've had to use his help and it turns out O.K. . . . !"

This is the third in a series of four articles about children's understanding of religious matters. Copyright by Gesell Institute, Inc.

WHAT DOES the typical (if we can any child typical!) ten-year-old about God?

By the time the children we study ten years of age, we find that we get of our best information about them asking them directly. And so with matter of religion, as with other to we asked our ten-year-olds what their ideas of Deity. Did they believe not. And if they did believe, what their beliefs?

Exactly half of our ten-year-old and girls stated that they did believe God. But the other half admitted they either did not believe, never believed, questioned God's existence were less interested than formerly.

The majority of believers thought God as a spirit rather than as a man

Typical of Ten, as of earlier ages unlike older ages, is the belief that intervenes personally on your behalf makes things happen to you. As one says, "Frequently I've had to use his and it turns out O.K. I used to wo if he was real, but since these things happened I don't think those tho any more. For instance, once I lo music book and I was just thinkin I found it."

NOT ONLY do many ten-year-olds that God intervenes in their behalf 38 per cent of the children question

aid that thoughts of God did actually
ence them in their behavior.
owever, from here on, and in many
nces regardless of parental beliefs
teachings about religion, we get tre-
dous individual differences among
ren as to their attitude toward God.
ie group whom we questioned, com-
ts varied from a warm, strong, un-
tioning belief to utter skepticism.
ius at one extreme is the believer
comments: "I think of God as Ever-
ig Life. Nothing can penetrate it
estroy it . . . It's not your faith but
actions which count. Because God
vs what goes on."
t the other extreme is the disbeliever
tells us: "I don't think he's real. I
he's just an idea. I don't think this
al, but when something happens that
e I say 'Thank you' and when some-
bad happens I just lose my temper.
ody there, but nice to take it out on
body."
r the girl who reports, "I don't think
t him much. It seems hard to be-
all the stories they tell. So I just
t think about it much."

HE CHILD'S CONCEPTS of death, deity,
and space change and mature grad-
from year to year. Sometimes these
ges are marked and sudden. Some-
s the change comes almost imper-
bly.
: eleven and twelve, we find beliefs
n general not too different from those
d at ten. About half the subjects
till believe in the existence of God.
w of the believers still think of God
man, but most now think of him as
irit, "just goodness," or "a goal—an
"
dividual differences are still tremen-
, ranging from the extremely devout
vers to complete disbelief and skep-
n. As earlier, children of this age-
range tend to go along with the family's general religious beliefs. But not always. We find some extremely devout sons and daughters in irreligious families, and some extreme nonbelievers in religious families.

PROBABLY THE BEST WAY to give a clear idea of the tremendous range from complete belief to utter disbelief which we find among the boys and girls whom we questioned is to bring you their own words. Here are some samples of what our twelve-year-olds had to say on the subject of Deity:

An extremely factual twelve-year-old girl expressed herself as follows: "I think he sits on some kind of a throne way up high. Some of the time he watches what I do, but he doesn't have time all the time because he has to watch everybody else."

Or a boy, equally devout, remarked, "Oh, I think he's the one person who can judge just everything. I think he can say what you're going to do. I think he controls everything on earth."

More questioning is the girl who asked, "God is something you believe in, but is there a God? Is it a person? Is it a spirit? Or what? You believe in it, that's about all."

Downright skeptical was the boy who figured it out this way: "God is just something that men think about. They're too small; so they have to think of something a little better."

Or finally, the disbelieving boy who said: "I tell my friends that I don't believe in God. They say, 'Well, you're going to hell for it,' but I won't say any different. Alice, my girl friend, says she won't marry me if I don't change."

Thus you see, even as early as twelve years of age we get about as much range in degree of religious belief as we do in an adult population.

FOUR MAKE A TEAM

By LUCILLE E. HEIN

Interest in religion among students at Wagner Colle is stimulated and vitalized by four pastor-professo

A SMALL MOB of students surged about me as I squeezed into Chaplain Kirsch's office at Wagner College.

"Listen, Hank," one said, "I've got to see him first. I have class right now, and Pastor Kirsch has to O.K. these programs for Faith and Life Week."

"But he said I could come in right after chapel," Hank answered. "Oh well, go ahead," and he moved back into the group.

Chaplain Kirsch saw me hovering on the edge of the group that had rushed to his office immediately after chapel was over. "Please excuse me," he called over the heads. "I'll have to see one or two students before we have our intervi I make so many promises," he sm wryly, "and I must keep them."

I melted into a corner of his office watch and listen—a barrage of questio proofs to be scanned, telephone ring student secretary trying to get his ear, Chaplain Kirsch disposing of probl one by one as he struggled from his ro

AN HOUR LATER I had an appointm with Drs. Nikander, Hackman, and K ley of Wagner's Department of Relig and Philosophy. These three men sh an office, and the hubbub and tide of dents in and out during office hours

DISCUSSING PLANS FOR FAITH AND LIFE WEEK
Chaplain Kirsch is at lower right

een classes would tie less stable men
nots. When I paused at the doorway
e if the men were ready to talk with
Dr. Nikander waved a greeting and
hed, "All right, gang. We have to
the office. All out!"

his surge of questioning, arguing,
-searching young people is typical of
student attitude toward this team of
men who play a big part in providing
hristian interpretation of life for
ner students.

hese men are convinced that religion
ital to the students because of the
ber who visit their offices, waylay
as they walk across the campus,
er them in the bookstore and snack
or track them to their homes. They
always available to students.

ne student said, "I get a big bang out
alking to them. Take Prof. Kegley.
sits back with that pipe in his mouth,
ensing professorial wisdom in his
voice. But you know—what he says
ue about religion being at the heart
fe. I'm not of his faith, so we have
e real hash sessions. But they all end
ne agreement—that religion *is* im-
ant."

haplain Kirsch said the same thing
ur interview when we spoke of the
dom with which students express their
s on religion: "What *is* more vital
the beliefs each of us has? What is
e challenging than to discuss these
fs with others—argue perhaps—dis-
e perhaps—but come away with surer
fs."

AGNER LUTHERAN COLLEGE of Staten
d, New York, is fortunate in having
team of four men in charge of its
ious program: Pastor Paul J. Kirsch,
lain; Dr. Viljo K. Nikander, chair-
of the Department of Religion and
osophy; Dr. George G. Hackman,
essor of religion; and Dr. Charles W.

POSTER PRESENTS THEME
Wagner students pause to look over announcement of Faith and Life Week

Kegley, professor of philosophy. Each has a varied experience as pastor, teacher, researcher, writer, lecturer.

Their work with students goes beyond the academic. As a team of Christian leaders and teachers, they provide religious counsel and guidance. Many students have become interested in Christian vocations through their example and understanding counsel.

"Dr. Nikander convinced me," said one young woman. "He convinced me—though I've never told him so—that if I go into journalism, I ought to do it with the idea of writing for religious publications. I've sold a few things already. Just to minor Sunday school papers, but that's a start. It's a big field."

CHAPLAIN KIRSCH is the special counselor for those who plan to go into the ministry and is the adviser for campus religious activities. The three professors are academic advisers for those majoring

in religion and philosophy. But any student feels free to talk with any of the men about questions that bother him. And what questions!

"We're serious. What are our chances of happiness? We're of different faiths, but we respect one another's beliefs. Do marriages like this succeed?"

"Why don't you try to make a Lutheran out of me?"

"I can't see that there's so much difference between the oriental religions and the Christian. Aren't the basic precepts the same?"

"I think it's silly to have a required religion course. What's religion got to do with my college life?"

ONE ATTEMPT to answer some of these questions about religion is the one-year required religion course. Its aim is to give an introduction to the nature and function of religion, to give basic insights especially into the Christian heritage, and to suggest how these may be applied to individual and group life.

An example of the harmony in which these men work is their textbook prepared for this required course. *Religion in Life* (co-authored by Drs. Nikander, Hackman and Kegley) is a *living* text. Each class using it has given the authors valuable ideas and constructive criticism. Wagner students are not afraid to say, "This chapter doesn't *say* anything," or "I wish this chapter were longer . . . it's *good*." When the book reaches its final editing stage, in the near future, it will be a text that has been tried under student fire and not found wanting.

The authors feel that the most important question today is: "Is religion relevant to life?" They believe that young people (and not only young people) with the cynical attitude of, "Well, so what? Show me!" *need* to be shown that our biblical, evangelical teaching *is* relevant to every phase and sphere of istence. Their text is devoted to the lief that there is a Christian solution the political, economic and social pr lems of our age.

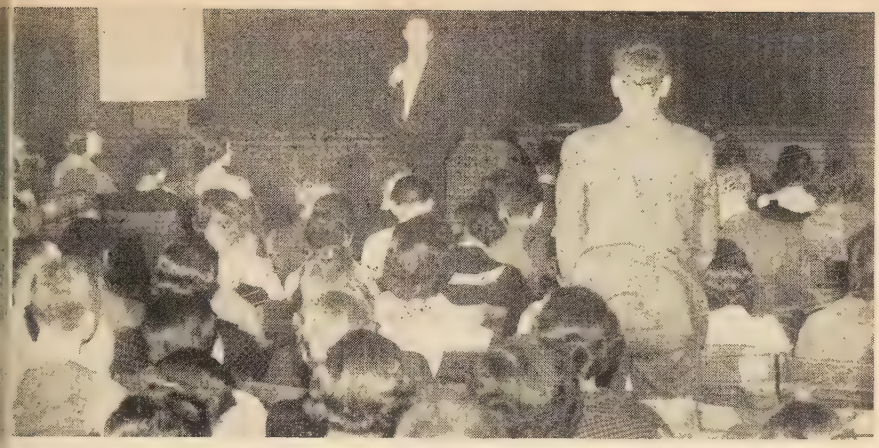
This feeling of the trio of authors apparent everywhere in the book.

> The authors are convinced that a r ture religious outlook and faith, brought to bear upon all aspects of l can contribute tremendously to solution of many of the proble which bedevil modern man. (Fr Chapter XV, *Religion in Life*.)

THE AUTHORS' CONCERN is to pres the Christian faith with sincerity and jectivity—and with missionary zeal, t Because of this presentation, the b has become a stimulus to student qu tions and a basis for student guida discussions. Non-Protestant and n Christian students, as well as stude trained in Protestant Christian hon find much to chew upon and mull o This book and the one-year required ligion course have a liberalizing effect the students. They begin to think talk freely about many religious to and about their deep—sometimes hid —beliefs. They often go on to more vanced courses in religion and phi ophy, though this may not be their jor field.

"I'm a Protestant. I'm proud of religion. Your courses in religion h made me still more proud. But now coupled with humility because I see v power all great religions have for t believers. I never knew anything ab any religion but my own."

"Religion courses will never conv me that I should become a Christ But they have given me a more cri attitude toward my own faith. that's what we all need—to be crit so we can see why a particular reli



QUESTION PERIOD DURING RELIGIOUS EMPHASIS WEEK
nt quizzes Pastor Henry B. Luffberry, visiting speaker, during discussion session

es us, so we can see if it answers
uestions we ask."

hen I go into the Lutheran min-
I'll need a basic background in re-
and philosophy so I can win re-
for the Lutheran point of view. I
think that a man who is a fanatic
ie religion can do much good. We
understanding of other people's
s of view."

AGNER'S Department of Religion and
sophy offers work leading to a de-
in Philosophy (A.B.), a combined
e in Religion-Philosophy (A.B.), a
ined degree in Religion-Religious
ation (A.B.), and a degree in Re-
s Education (B.R.E.). The depart-
has a graduate program, but does
t present, offer a major in religion
ilosophy for the Master's degree.
aduate major in these areas is a
for the future.

other step in graduate work is the
eek pastors' institute offered each
ier, which gives pastors an oppor-
for work on a graduate level in
cation setting. Pastors may bring
families, and a varied program is
ed for all. In 1954, one hundred and twenty-five from seven states attended. "The summer session courses, plus the pastors' institute, provide a nucleus for future expansion of the graduate program in religion and philosophy," says Dr. Nikander.

ALMOST everyone who visits a church-affiliated college asks about the chapel program. At Wagner Chapel, services under the direction of Chaplain Kirsch are held three mornings and two evenings a week to accommodate students in day and evening sessions. Regular attendance is expected, and many students of all faiths *do* attend regularly.

"Chaplain Kirsch puts over the Lutheran religious atmosphere," one non-Lutheran student told me, "but I never find it objectionable."

Bill, a pre-ministerial student, said, "Chapel is the only quiet time I have in my day. I look forward to it."

"When I want real solitude and peace," Betty said as she talked with us, "I sneak into the Chapel of the Transfiguration. I say 'sneak' because I like to be there alone. Not that there is ever a crowd—only room for four or five at once."

"What I like about chapel," an earnest freshman commented as he stood on the edge of the group, "is all the extras besides the service . . . like special music, sometimes a good speaker, and . . ."

"And seeing your friends?" asked Bill.

"That's right. You can always see them at chapel," the freshman agreed.

BILL IS ONE of the group of students who assist the chaplain and help to plan and carry out the chapel services. Students preparing for the ministry and those who are especially active in campus religious activities work with the chaplain and gain invaluable experience.

Under Wagner's tradition of student government, much campus religious activity is initiated, planned, and administered by the students. Guidance is given by the chaplain, with members of the Department of Religion and Philosophy (and many other faculty members) called upon as counselors, advisers, and sponsors.

The Student Christian Association is responsible for planning and directing several campus religious programs. Within the association is the Lutheran Student Committee, which promotes programs of special interest to Lutheran students, and Ichthus, whose members are preseminary students and others preparing for full-time religious vocations.

ONE OF THE BIG EVENTS each spring is "Faith and Life Week," for which the students do most of the planning and preparation. The week is dedicated to these purposes: "To renew, inspire, strengthen our faith and to aid in making our Christian beliefs more vital for our entire life." For Faith and Life Week outstanding religious leaders are guests of the college. Chapel services, classroom discussions, seminars, forums, coffee hours, bull sessions, skeptics' hour, personal conferences, breakfast talk everything concentrates on this ded tion to faith and life.

"One of the nicest aspects of Faith and Life Week," said a chu leader who was on the campus this y "is that each guest is assigned stud hosts who see that he meets people knows what's going on. Wagner stud seem to *want* to talk about religion."

"And the questions!" another g speaker added. "I thought I'd never to bed. I could have stayed a mo These Wagner youngsters are certa on their toes in religion."

Well, if they are on their toes, due in great part to the team of men who want Wagner to have a full energetic religious life. Their own *are* full and energetic. They lectur other colleges, act as supply minis are leaders in forums on race relati religion, education, international aff education, vocations, write for pro sional publications, and do research v in their special fields.

IN SPITE OF THE TIME spent in pr ration for these extra services, they time to be superior teachers and lea on the campus and to lead rich Chris lives with families, friends, and stud

Drs. Nikander, Hackman and Ke and Chaplain Kirsch are not alon their religious work. They are aide all members of the faculty and adm tration, many of whom have theolo degrees and ministerial experience. are backed by a board of laymen church people who believe in Chri higher education.

The entire atmosphere of Wagner as a backdrop for the efforts of these men to provide a Christian interp tion of life for the student body.

The general student comment on team is, "They're O.K."

aly Still Hears the Gospel

GUSTAV K. WIENCKE

Lutherans form tiny minority in land of old customs, where adoration of relics marks religious observances

T WAS LATE in the afternoon when we red the church of St. Clara in Assisi. ream of people was moving toward front and then around behind the al- We followed. There, under the stone es, one mounted a little ramp to peer ugh an iron grill. Inside, illuminated candles, was a glass coffin and the mified body of St. Clara. Her black- l, shriveled face was in gruesome con- to her clean and freshly starched s garb.

'e passed on to a dark passageway e an ancient painted crucifix which, rding to legend, had spoken to St. cis. A nun, her face veiled in black, st a card through the iron bars at young son. He was frightened when egan to speak, first Italian, then Ger- , then English. On the card was ed in fine type, like terms of an in- nce policy, the extent of the indul- e of penalties in purgatory which d be gained by a reverent visit to this us shrine.

UT WEIRDEST OF ALL was the scene e Cathedral of St. Rudolph. Under k canopy lay a corpse covered with n black veil—the corpse of the dying -Man. Women, sobbing and weep- came to kiss the feet, the boney ribs, gonized hands. All that day (Holy sday) and all of Good Friday the body lay there in state, having been solemnly "taken down" from the cross above the altar.

Late in the evening, by the light of flickering torches, the corpse was carried through the darkened town. Behind it streamed the choir boys of every church, the seminary students, and troop after troop of grey-clad lay orders. These were hard-working artisans and shop-keepers, farmers and fruit-growers. Over their rough clothes they wore cowls of coarse cloth. In the midst of each group walked a barefooted man in a Ku-Klux-Klan hood, carrying a heavy wooden cross.

All this to the chant of the oft-repeated litany which echoed back from the stone houses. Every shop was decked out in its best—butchers hung row upon row of sides of beef and dressed lamb to gain full benefit of the passing procession, and a grocery store topped everything with a clever use of mirrors, cellophane bags of candies, and decorative sheaves of spaghetti.

"Piano, piano" (take it easy), said the doorman at the cathedral as the crowd pushed frantically to enter the main door. Inside, the cathedral was ablaze with chandeliers like clusters of stars. For the last time people shuffled forward to kiss the veiled Body. Others stood about in groups chatting with each other. A priest talked through a microphone, but it was only a string of announcements for the Easter services. Tourists outside returned to their hotels, and the town lapsed into the silence of midnight.

Viencke, a member of the staff of the A Board of Parish Education, is spend- sabbatical year in Germany and the Land.

LUTHERAN CHURCH IN ROME
It started in an embassy chapel

EVERYWHERE IN ITALY we saw the exaltation of the Virgin Mary, but this is nothing new. It has distant roots in the past. Old frescoes show Christ sharing his throne with his mother and placing the crown of heaven on her head. The entire apse of a great church in Florence is covered with pictures of the life of the Virgin Mary, culminating with her ascension into heaven. A part of the ancient city wall of Rome is literally plastered with marble votive tablets, thanking the *"divina madre"* for help in trouble.

Surely, a visitor from another planet would think Christianity to be but another form of the worship of the ancient goddess of the harvest. At Paestum we saw statues of this Greek goddess, carved in sandstone at the time of Isaiah, showing her holding a pomegranate in her hand. On the very same hilltops wh stood shrines to the Greek goddess n stand chapels of the Roman Church. A like Hera or Ceres, the Virgin hold pomegranate in her hand! It would most seem that Christ has been left die perpetually on his cross while the merciful Mother thrones in heaven watches over her worshipers.

YET WE DID find the gospel preac in Italy, and sometimes in unexpec places. Right in Assisi, for example the great church of St. Francis. Her a church built (outside the walls) the preaching of the gospel. Its br interior is devoid of side altars, and preaching friar can lean from his pu to address a great multitude. Or he speak to them on the greensward in f of the church. And when the servic over, the common folk could read poor man's Bible" in the bright fres that cover all the walls and ceiling. T tell the story of the Old Testament, life of Jesus, the book of Acts, and good measure, the life of St. Francis

Perhaps this mute gospel, preac from the walls, is unheard by the de who pilgrim here to adore the relic St. Francis. Perhaps most tourists, st ing guidebooks like breviaries, do hear it either. Yet some must still c under the spell of that saint who l as a disciple of the Jesus of the gos So did a Frenchman a few years While spending a day and a night re ing in Assisi, he had a spiritual ex ence which set the course of his life serve the poor. In the last two yea has become almost a legendary her France for his work to house the h less—Abbe Pere.

And it is not hard to understand it was a Franciscan church in Co (Alsace) which became Lutheran remains an evangelical church to this

en in the Vatican, in the room where ry new pope is chosen, the mighty scoes of Michelangelo proclaim the ver of God the Creator, the story of n's sin, the vision of the prophets, and great climax of human history in the t Judgment. In the center of that ne is no soft-cheeked Mother, but a ifying, athletic figure of Christ in om mankind finds either eternal salva- or damnation.

N MODERN ITALY, a thin net of Lu- ran churches embraces the entire boot- ped land. This church no longer bears erman name, but is now the "Chiesa stiana Evangelica Luterna." Pastor nke in Naples outlined his parish ply by saying it took in all Italy south Naples and includes a church in that , a chapel in Capri, and a church in ily. Pastor Erich Hessing in Rome kons the island of Sardinia to his par- All told, the church numbers eight rishes and about five thousand mem- s.

n Rome the Lutheran church is a dsome, neo-Romanesque structure, vy and solid as "Ein feste Burg." Its erior is graced by glorious mosaics on den backgrounds, and over the apse ods a gigantic figure of Christ. Some asures of the church are a baptismal t by Thorwaldsen and a silver-bound le presented by Queen Elizabeth (of ssia).

n 1820, Pastor Hessing explained to no evangelical church was permitted Rome. So Lutherans met in the chapel the Prussian embassy. Sheltered there ler diplomatic immunity, it ministered merchants, scholars, and diplomats. n today it houses a German archaeo- ical institute, and ambassadors serve its church council. When a church ld be built outside the embassy walls, beautiful structure was erected. Into

CONFIRMATION CLASS IN ROME
Pastor Hessing (left) with confirmands

it went money from the Kaiser and Lutherans in Germany. Jokingly, the pastor pointed to his spacious parsonage with mosaic floors and 30 x 30 foot rooms and said, "The Kaiser wanted to make this a second Vatican."

FOR THE CONFIRMATION service that Sunday, the squat-pillared altar was decked with white calla lilies, flanked with azaleas. Colored paraments as in American churches are not used; instead, a cloth edged with white lace.

Six tall candles burned and their flames were reflected in the yellowed marble of the pulpit. Before the altar lay an embroidered kneeling-cushion for the confirmation class. Attendance was good for a church of 400 members, and about two-thirds were women. To the seven confirmands the pastor addressed his whole

sermon. As does every Lutheran pastor, he pleaded for a decision and a faith to which each confirmand would remain loyal and true.

After the confirmation rite, the congregation was invited to the communion table. Quite a number did remain for the Lord's Supper. Then the people gathered in the walled garden of the church to congratulate the confirmands. Each received a color print of Durer's painting of St. Paul along with a confirmation certificate.

It is not the custom in German churches which we have visited for the pastor to greet or shake hands with the people, or for the people to greet strangers and visitors. Perhaps more so in Rome than elsewhere, the church showed a strong German imprint—in architecture, language, and in the heavy measured tone of hymn and sermon.

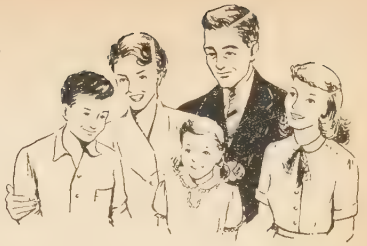
Not unconcealed was a sense of cultural superiority though not nearly as blatant as that which many Americans carry with them into foreign lands. Yet even this so-German congregation no numbers 30 per cent Italians. It is grow ing appreciably, and the index of fre will offerings has swung upward sharpl to over three times its pre-1950 averag —this despite the refusal on the part o some members to contribute at all b cause they already pay a church tax Germany. Religious instruction is pr vided in a "children's service" held at th same time as the church service, also the German day school which the co gregation supports in co-operation wi German Catholics in Rome.

Though completely independent German church and embassy, and drav ing no government support, the Luther Church in Italy could not maintain itse without assistance from the Luther World Federation. This is what the pa tor declared, and we felt a glow of pri until we heard that LWA assistan amounts to only $10,000 a year. If th is what so small an investment can d Lutheran World Federation can tru work miracles!

In Europe, America and elsewhere religious thought is returning hopefully to the Bible. The Bible has ever proven its authority when men have turned to it in times of crisis or calamity. It does not yield its deepest secrets when approached in a faithless or negative attitude. But when men reverently and lovingly turn to it as the Word of God, or to discover honestly if it be the Word of God, the search is rewarding and deeply satisfying.

It was belief in the authority of the Bible which gave rise to the Reformation principle of universal education. This principle was brought to the new world by our founding fathers. Why, then, should Christian education desert the very attitude which gave rise to the American system of public education?

—Harold C. Mason in *Abiding Values in Christian Education* (Revell)



Words or Feelings

"MOTHER," SHOUTED PETE, "can you these?"

I looked from the lettuce I was wash- to raise an eyebrow toward the girls. sie was painstakingly spreading sand- ches with a ham mixture, while Karen viled the hard-cooked eggs. "If I knew at 'these' were, it would help."

"My cub scout pants. We're supposed be all pressed and neat for the parade." appeared in the doorway wearing his shirt and red-striped shorts, and hold- a crumpled mess of blue cloth. "Just k at these."

"And those are pants?" sniffed Karen. o you keep them in your room or in rag-bag where they belong?"

"Funny! But mother, do you suppose could?"

"Yes, I suppose I could. Of course," I gave him a playful spank with my ost dry hand, "I should teach you to it yourself."

AT HIS HORRIFIED expression, I laughed I assured him I was not going to start ing him lessons the day of the parade. ou help the girls. Karen will tell you at to do."

set up the ironing board near the big dow overlooking the garden. They laugh all they please about picture dows with nothing to see in the pic- e but the neighbor's picture window. s has a real view, one we all take le in because we've all had a hand in ating it. There's something about king in the earth to give the things d makes grow their best possible chance. There's a satisfaction that's different from pride, however much you may brag about "my" tulips or "my" dahlias.

It's a lot like raising children. You know very well they are not really yours. They are God's. Your main job is to let them grow as he intended, without spoiling his plan by being either too soft or too determined.

"HERE YOU ARE, Mister Melton. And when you finish squeezing those lemons you may put the ironing board away."

"You know, this is fun. I just press down hard and squee-eeze it round and round, as if it was Toughy Beally's head. See, this is Toughy." He picked up a fresh half-lemon. "Then I put it right over this sharp part of the squeezer and squee-eeze."

"Toughy really makes you feel like that?"

"You can say that again! I'll wash my hands and put those pants on. They sure look a lot better. Maybe I'll keep you for a mother."

I showed my appreciation of his wit by tweaking his nose. The girls will still accept open demonstrations of affection, but not Pete.

WE PACKED the picnic basket so that we could leave right after the parade. I often wonder who cares about watching the parade, but the children dearly love to march.

When I said to Dan in a sort of superior way that I couldn't imagine my-

self tramping along the street with them, he assured me he couldn't picture me doing it, either, and he was sure that was quite all right with the great American public. Husbands!

At the first "brr" of the telephone bell, Karen was off like a flash. Her, "For you, mother," sounded rather deflated.

"Connie," came Mrs. Schmidt's voice, "this is a little late, but I wondered about the picnic. Is it confined to the Luther Leagues and their families or can anyone come? Anyone connected with the church, I mean."

"Why, anyone, of course. Both leagues are sponsoring it and bringing their families, which means we'll have a wide age spread. Then some of the young adults and their families are coming. And some of the grandparents will be there. So it's really sort of a cross-section of the congregation. The one problem, of course, is transportation."

"Transportation doesn't bother us. But I was just thinking, the Carlsons told us one time that one of the things they used to love in their own country was getting out to the open countryside on holidays. They have some friends coming from the city but you know that apartment over the store isn't the pleasantest place to entertain on a day like this. Suddenly it came to me: why not ask them to the picnic?"

"Wonderful! Our children will be delighted and it will give some of us a chance to get to know the Carlsons a little better. We'll see you all there."

"Oh, don't count on it too much. I can suggest it, but I'm trying to be very careful not to be bossy. I don't want them to feel they have to follow my suggestions. And they do love an opportunity to talk their own language. They may prefer to relax with their friends."

"Well, my goodness, they wouldn't have to talk English just because the res of us do."

"I know, but—we'll see."

WE HURRIED ALONG with our prepara tions as Dan called from the drive tha everything was under control so far a the car was concerned. After the year we struggled with that old monster, still seems incredible to me that now a we need is gas and oil and water, and th wide open spaces are ours.

In the car, I told Dan about my con versation. "I can see that in some way the situation might be touchy," he agree "But with commonsense and Christia charity on both sides, it shouldn't be to difficult. You know, I've been wonderin whether our congregation as a whol couldn't sponsor another family. Mayb we're wrong to wait for Claire to sell th idea to Charlie and get the church to bac him up. Maybe the church should tak the initiative, and when the time come maybe Charlie . . ."

"Funny how we all like to talk ou own language," I said, kicking Dan ankle just in case he didn't notice I w changing the subject. Our children a pretty good about not repeating ever thing they hear, but you never can tell.

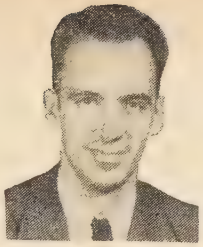
"Vaiya talks as good English as an one, if you're used to how she sa things," said Pete.

"Wouldn't it be nice," observed Kare "if the Holy Spirit would put flames o our heads again and we could all unde stand each other without dictionaries?"

DAN LOOKED AT ME but I shook m head. "You answer that one."

"Maybe we do have to study and u dictionaries." He paused to make a l turn into Main Street. "But we do h help. And sometimes we can understa each other's feelings without wor Maybe that's even better."

CHRISTIAN CTIONARY



HILIP R. HOH

ATONEMENT

POPULAR METHOD of teaching chil- the meaning of the word *atonement* write it *at-one-ment*. The atonement mplished through Jesus Christ makes "at one" with God, brings man and l together. This is what the atone- it does. It brings man into a correct tionship with God.

low the Christ does this all do not e. Many believe (as we mentioned week) that Christ paid the debt that through our sins, owe to God. Yet atonement is so great and wonderful event that no single idea can suffice xplain it. Among the other thoughts ake into account are these:

ESUS' TASK was to usher in a new tes- ent, fulfilling and replacing the old established with Abraham and codi- under Moses. But a new one could be ushered in until the old one was sfactorily completed. Man was un- to do this, as he could not live a per- life.

esus, the Messiah, did live the perfect He completely satisfied the demands he first testament. His life and his th completed it. And, as a will and ament does not take effect until the son who made it dies, so was the death Jesus necessary before his testament ld be brought into effect. Since his th, it is in effect, and we can be for- n our sins. His death, therefore, le the atonement possible. His was the blood of the new testament, shed for our sins.

The Evangelist, John, presents Jesus to us as a central figure around which men move and emote. They take sides, for or against. The death of Jesus becomes the temporary triumph of the Against, as the Resurrection is the triumph of the For. The life and death of Jesus is a sort of example of an eternal struggle, evil against good.

One of the values of the cross is that it shows the viciousness of sin, the extent to which sin will drive men to oppose goodness. It clearly reveals that man is ever liable to crucify the Word of God, not necessarily because man is in opposition to God, but because man's vision is so foggy that he does not even recognize the Word, even when it is made flesh.

AS THE DEATH of Jesus makes vivid the extent of our sin, so also does it make vivid the extent of God's love. It eliminates forever the formerly popular notion that God was like an oriental despot. It makes clear that God comes to man willingly, out of love. If it is right, as Marc Connelly implies in his treatment of Hosea (*Green Pastures*), that voluntary suffering is essential to true loving, then the cross illustrates the completeness of God's love. His love is not for "His holy name," His honor, His glorification. God's love is love. The death of Jesus alone could make that clear.

The prologue to the book of Job perhaps illustrates that a justification for God's permitting the devil to hurt man is that this is the only way that the devil can be shown that love is love and the sole meaningful support of life. In the crucifixion, too, evil learns—and we with it—that love is love.

Most Christians know that Jesus provided us, in a specific period of history, an example of what is always going on.

The Jesus of Galilee is the Christ of eternity. What God did then, God does now. What man did then, man does now. Sin is always sin, and love is always love.

THE AUTHOR of the book of Hebrews sees the death of Jesus as the fulfillment of all worship. It is the highest form of intercession. Jesus is the great High Priest, entering into the actual presence of the Father, making the perfect sacrifice, and thereby enabling the perfect atonement. No longer the substitute lamb, but now the substitute divine-human. Only the "lamb of God" could take away the sin of the world.

There are many more ideas connected with the atonement. Various Christians, in different parts of the world, from different periods of history, with differing experiences, shine their light on different facets of God's diamond. The whole is far too brilliant for any man to see all of it.

Two things are beautifully clear. O is that the atonement involves all of t mission of the Christ. Although we ha been emphasizing the cross, it is the to picture that makes it possible. From t Christ's descent to earth to his ascensi to heaven, including everything he and all he is—the total mission and m sage makes the atonement possible a effects it. It is God's doing, all of it.

AND THE OTHER part that is perfec clear is that an atonement has been fected, no matter how. God does tr us, who repent and believe, as thou we were not sinners. We can forget th things that lie behind and concentrate pressing forward to those things wh are ahead. By the authority of Ch we know that we can be sons and dau ters of God, and if these, then he "For God so loved the world that *gave* his only-begotten Son . . ." T is the source of the atonement.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Illicit love

QUESTION: My husband and I are having a difficult time. No one knows this situation, for in a large city it seems that almost anything can happen without anyone knowing. We are church members and attend service regularly, but, hard as it is, I talk to no one about my troubles.

George is foreman at the factory. He goes across the street for coffee—and to see a young married woman who wo there. Her husband is a salesman is away about half the time. If that w all it would be enough for complaint, he also goes to her house two or th times a week, and doesn't know when come home. This situation worries almost to death. But any time I brin up George gets furious, so now I try take things as they come and say litt

All was harmony between George a me until our child was born. That wa narrow escape for me, and I was deadly terror of another experience. L than a year after that I found that Geo was seeing this woman during the d Then he began to go out during the w without being definite as to where he going. Later, when I questioned him, told me what was going on, and blan

for it. He continues his weeknight ts. Where can this end?

REPLY: This illicit affair should be nded immediately. The longer it con- inues the more complicated it is likely o become.

1) If you have been cool or indif- erent to George, reverse your attitude, how him courtesy, and give him the utmost of affection. While this may eem unfair to you, it is the line of most romise.

2) You and George need on-the- pot counseling by a person or persons whom you trust, and with whom you an be confidential. Have a friendly alk with your husband and try to get is assent for you, or both of you, to alk the whole difficulty over with your astor and your physician.

3) In case this procedure does not ucceed in a reasonable time consult ne professional counseler whose name am giving you.

ision?

UESTION: Donald, ten, almost always some excuse for declining to do im- liately what I ask of him. When this pens Janie, a year younger, steps in does what is desired—promptly and n good humor. She seems to enjoy g these things, but is it the fair thing ave her do what Don should be do- Is it right to let him get out from er responsibility?

REPLY: Of course, Don ought to take care of his own chores. It isn't fair to have them placed on Janie. But isn't it possible that she has ulterior motives and is playing for approval and favor? Children are often very quick to grasp such opportunities with a view to their own advantage—and to humiliate another. Don may need some guidance as to ways of getting legitimate approval. Janie may need such attention for the sake of her own development.

We parents need to recognize that children have certain "rights" to decline doing things under certain circumstances. If a boy or girl is deeply involved in some project of his own, whether work or play, requests ought to be tempered to the conditions. Sudden arbitrary demands for quick action are often out of order, but when we have to make them they ought to be prefaced or accompanied by a reasonable explanation, such as, "Daddy just phoned that he missed his train and we'll have to go and pick him up at —," or "Aunt Mamie is due for lunch at twelve and I need your help as soon as you can come."

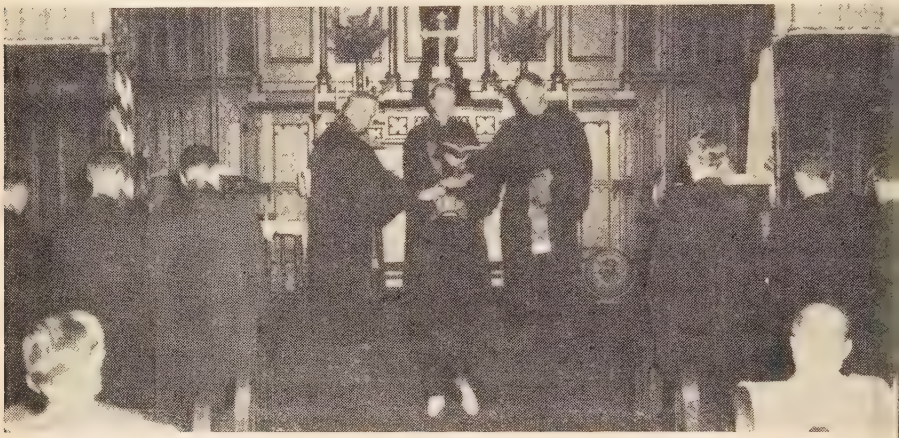
Children's interests and activities may seem trivial to parents, but they are not trifling to the youngsters. Their concerns appear just as great and important to them as do our interests and responsibilities to us. We have to use both imagination and courtesy.

THERE IS A MISTAKEN NOTION prevailing among some parents that discipline is the same thing as punishment. It is not. Discipline comes from a Latin word meaning "to teach." The best discipline is that which teaches, not the kind that hurts.—JOHN CHARLES WYNN in *How Christian Parents Face Family Problems* (Westminster)

SYNOD CONVENTIONS

College fund campaigns get green light . . . Budgets are increased . .

Indiana elects Wick . . . Many new mission congregations are receive



ORDINATION SERVICE AT CENTRAL STATES SYNOD CONVENTION

Central States

Kountze Memorial Church, Omaha
May 9-12

By PAUL WIEGMAN

MIDLAND COLLEGE will get a $750,000 boost in the next three years under a plan adopted at the first regular convention of the Central States Synod. Synod voted to assume three-fourths of a proposed million-dollar campaign for the college.

Success of the campaign will result in a $567,000 administration classroom building, a $198,000 addition to the women's dormitory and changes in other buildings.

Sessions were attended by 140 lay delegates and 154 pastors. There are 203 on synod's clerical roll.

THE SYNOD, which was formed last year by a merger of the Kansas, Nebraska, and Midwest Synods, adopted a 1956 budget of $521,660. Major items included $96,800 for continuing support of Midland College and $29,808 for Central Seminary. The synod has 82,719 members in six states.

Eight pastors were received into synod membership—President Clemens H. Zeidler and the Rev. Henry Moyer from the Nor west Synod; the Rev. Marvin Suhr, the R Olney Eaton and the Rev. O. Robert H beler from the Iowa Synod; the Rev. Geo M. Bass from Central Pennsylvania Syn the Rev. Dayton G. Van Deusen from New York and New England Synod; and Rev. Harold E. Hamilton from the Pac Synod.

Five congregations were received. Re mation, Kansas City, Mo., and Ascensi Tulsa, Okla., are new missions. The ot congregations were formerly non-synodi They are Friedens, Home, Kan.; St. M thew's, Johnson, Neb.; and Zion, Pl Center, Neb.

NEW FIELDS being entered by the sy this year are Broken Bow, Omaha (Sou west), and Ralston. Pastors have b called to these congregations and work begun toward organization. Approved occupancy in the near future are Valen and Lee's Summit, Mo.

The Rev. Alfred W. Young, D.D., su intendent of Tabitha Home, Lincoln, N was re-elected secretary of the synod, Paul H. Palmquist, Omaha, was re-ele treasurer of the synod by a unanimous v

Zeidler was elected for a five-year term
e organizing convention in Kansas City,
in June 1954.

ur men were re-elected to serve as pres-
s of their conferences: The Rev. Ernest
ing, Topeka, Kan., Southeast Confer-
; the Rev. Theodore Althof, Russell,
, Southwest Conference; the Rev. Hugo
hert, Hooper, Neb., Northeast Confer-
; and the Rev. Henry T. Monnich, Sid-
Neb., Northwest Conference. Central
ference has a new president—the Rev.
. J. Lentz of Louisville, Neb.

ven candidates were ordained and four
rs will be ordained at separate services
later date. The seven ordained at the
d convention were Chesmond S. Bade,
ert Lee Daire, Harlan F. Heir, Dale W.
ke, Paul L. Rowoldt, Richard W.
icker, and Alex J. Wacker. To be or-
ed later are John R. Nelson, George V.
on, Edward W. Amend, and Earl M.

UTHERAN WORLD ACTION has used "the
edged sword of the Gospel to cut
gh the cold stone heart of Islam and
souls for Christ," said Dr. Edwin Moll
n LWA rally on Monday night. Dr.
, for eight years director of the LWF's
East Branch, said that the United
s is winning back its prestige through
f work being done by LWA.

r. Henry Endress was official represen-
e of the ULCA and spoke several times
g the convention. Vigor in the mission
. the evangelism program and possible
gers showed the progress of the church,
said. Other special speakers included
C. Franklin Koch, Dr. Walter H. Traub,
Mr. John Boyson.

nod voted not to ratify the proposed
dment to Article V of the ULCA con-
ion, which would limit delegates to
A conventions to 700. All other amend-
s were ratified.

e report of the statistician indicated
eleven churches in the synod are still
the German language in their services,
is using Latvian. It also revealed that
88 congregations have Brotherhoods.

Florida Synod

Good Shepherd Church, Tampa
May 9-11

By CHARLES F. STECK, JR.

IT WAS A SWELTERING DAY in Tampa with the temperature well in the nineties when the Florida Synod opened its 27th annual convention. But never was the synod more royally entertained. Orange juice, coffee, "coke" and cookies were available constantly in a room adjoining the chapel—and all free! On Tuesday afternoon the women of the local congregation honored the ladies visiting the convention with a garden party on the spacious church lawn.

President Royall A. Yount preached at the opening service. Vice President W. Baxter Weant, pastor of St. Mark's Church, Coral Gables, was synod chaplain.

All officers were re-elected. Six pastors and five congregations, all organized within the year, were received into membership in the synod. Dedications of two new church buildings, Advent, Miami Shores, and St. Mark's, Coral Gables, were reported. Five mission fields were reported in process of development with others announced as awaiting survey and occupancy.

PROLONGED DISCUSSION and debate was touched off by presentation of a proposal for a campaign to raise $95,000 of which $75,000 would go to the Centennial and Endowment Fund of Newberry College and $20,000 to build a Lutheran student center at the University of Florida, Gainesville. Presently 260 Lutheran students are enrolled at the university with 84 of them from the Florida Synod. Final action saw the campaign for the Lutheran student center approved but consideration of the Newberry College campaign deferred for one year. The funds for the Lutheran student center will be augmented by a grant from the National Lutheran Council and other church agencies. A special committee will make a study of all church institutions, including Newberry College, receiving financial support from the synod.

Another resolution passed with only minor debate had to do with the recent ruling of the U.S. Supreme Court concerning racial segregation. The synod went unanimously on record as urging that such problems of racial segregation as might arise in the synod "be dealt with, as they arise, by the synod or any of its congregations in the light of the teachings and guidance of Jesus Christ our Savior who recognized no discrimination based upon racial segregation."

Another resolution, unanimously adopted by synod, voiced its strong opposition to a bill before the Florida legislature seeking legalization of bingo and similar games of chance.

For ULCA President Franklin Clark Fry who was present at most of the synod's sessions it was no "Florida vacation." Besides conducting a question-and-answer period, Dr. Fry addressed the synod on the state of the church, spoke at an open informal evening meeting on "Evangelism and Home Missions," and also was the speaker at a laymen's breakfast.

All amendments to the U.L.C.A. constitution referred to the synods by the Toronto convention were approved.

Indiana Synod

Trinity Church, Terre Haute, May 9-11

By ROBERT H. HEINE

THE REV. WALTER M. WICK, pastor of First Church, Richmond, Ind., was elected president of the Indiana Synod at the annual convention. He succeeds Dr. Fred M. Hanes, who will assume the superintendency of the Mulberry Lutheran Home for the Aged.

Pastor Wick, who will take office Sept. 1, is a graduate of the University of Nebraska and the Chicago Seminary. He has a master's degree in philosophy from Notre Dame University. Ordained in 1937, he has served parishes in Batesville and Middlebury, Ind., and has been pastor of First Church, Richmond, since 1948. He was elected vice president of the synod in 1954. The plans for

NEW PRESIDENT IN INDIANA
The Rev. Walter M. Wick

his installation as president of the sy will be announced at a later date.

The Rev. Robert H. Heine, Ft. Wa was elected vice president, and the Donald E. Elder, Indianapolis, and Joh Holaday, Richmond, were re-elected se tary and treasurer. The Rev. Paul S. Re New Castle, and Paul Seitz, Ft. Wayne, elected to the executive board.

TWO NEW CONGREGATIONS, Good S herd, Indianapolis, the Rev. Wm. Knod pastor, and Faith, Evansville, the Rev. tin Oygard pastor, were received into synod. Arlington D. Rehrig, a graduat Hamma Divinity School called to St. Ma Batesville, was ordained, and seven pa were received into the synod by transfe

The convention banquet speaker was tor Christian Berg, director of Hilfswer Berlin, Germany, who told how the ch lives and works in a Communist cou "This is the foundation of our faith: have a living Lord. We can go thr darkness and tribulation, knowing tha are not forgotten and alone. Because

a living Lord we are steadfast, and we our labor is not in vain."

. C. Franklin Koch, executive secre- of the Board of Social Missions, came e Indiana Synod, of which he is a ber, to explain the 1956-57 churchwide gelism program. Recommendations the executive board and from the so- missions committee asking all-out co- ation in the evangelism program were ted.

RECORD BUDGET of $240,288 for 1956 adopted, raising the per capita appor- ment from $10.75 to $12.00. Of this ase, $28,599 will go to the ULCA. The rlen Home for Children was granted an increase of $1,440, and student work at Purdue University was granted an increase of $600.

Other convention highlights: All of the amendments to the ULCA constitution approved at the Toronto convention were ratified . . . Dr. John W. Rilling was the special representative of the ULCA . . . The synod requested the Mulberry Home to restudy its admission policies . . . The retreat for all major boards and committees at Camp Lutherwald instituted last year will be repeated.

Synod accepted the invitation of Trinity Church, Fort Wayne, to hold its 1956 convention there.

Michigan Synod

hrist Church, Detroit, May 9-11

By CLYDE G. STEELE

IPLETS WERE EXPECTED but quadruplets d as the Michigan Synod celebrated ntennial. It was expected that three congregations would be accepted into l, but St. Mark's, Benton Harbor, which scheduled for organization in Decem- made such fine progress that organiza- services were held on April 24. Three ional congregations received made this argest number of congregations in any ear of the synod's 100-year history.

e highlight of the convention was the ntation and acceptance of St. Mark's, n Harbor; Prince of Peace, Detroit; t the King, Livonia; and Good Shep- (interracial), Detroit. The pastors and than 75 members of these congrega- representing several races, crowded ancel of Christ Church to be accepted ynod.

. F. Eppling Reinartz, representing the A, brought a challenging report on the of the church around the world. Dr. rtz graphically presented the causes of hurch using as his theme the opening of the Epistle for Rogate Sunday: "Be ers of the word, and not hearers only" and proceeded to illustrate how the ULC is a "doer of the Word."

Synod reached a record of 78 per cent of its membership communing during 1954. Promoters of THE LUTHERAN announced that four additional congregations had entered the 100 per cent column bringing the total to 14 out of a possible 35 where every family receives the magazine.

MOST CONTROVERSIAL ISSUE was the report of the social missions committee which limited its consideration to the race question. One of the committee's main theses was attacked vigorously. It said, "The Supreme Court justice, the businessman, the labor unionist, have become the teachers of practical Christianity to a heathenized and age-conforming church." The convention recommitted the entire report for rewording of this and other statements. It was returned during the convention and unanimously accepted that "the Christian Church is called by its Lord not to move away or withdraw from the neighbors God sends it, but to go out to such neighbors in love and having done all to stand."

Another $64 question was whether the president of synod could serve beyond his 68th birthday. This was resolved by adopting that he could serve until the next convention after his 68th birthday.

The convention sought to make its influence felt in two areas of state and national issues. It unanimously voted to urge the state affairs committee of Michigan to support the measure prohibiting charity race track gambling, now a major issue in the state. The synod emphatically declared, "We want no involvement of charity with gambling." A second telegram was sent to Secretary of State John Foster Dulles urging a more liberal policy concerning the admission of refugees.

A RECORD BUDGET adopted for 1956 raised the per capita apportionment from its 1955 level of $11.34 to $13.35. Included in the agenda of the meeting was the ratification of all the constitution changes of the ULCA proposed by COS and accepted at the Toronto convention.

The Rev. Dale Klick, associate dire of evangelism, presented the plans for 1956-57 churchwide program. Synod cussed extensively its camping progr Feeling that present facilities were not ficient, it authorized its camp board investigate the possibilities of obtainin new site.

Three men were ordained on Tues evening: the Rev. Ronald F. Fuller, mis developer for Adrian; the Rev. Carl Thomas, chaplain and caseworker for terlen Home for Children; the Rev. Ro A. West, mission developer for St. C Shores.

Dr. Joseph Sittler, Chicago Semin served as convention chaplain and ga series of penetrating presentations on first chapters of Philippians.

Rocky Mountain

St. Timothy's Church, Albuquerque, N. M., May 10-12

By OLIVER F. WEAVER

ACTION ON THE AMENDMENTS to the ULCA constitution proposed at the Toronto convention was deferred until 1956 by the Rocky Mountain Synod at its 64th annual convention. It was felt that more time was needed to study the various implications of the changes.

Hosting the convention was St. Timothy's, one of synod's youngest congregations. The Rev. Robert Grefe is pastor. Despite its youth, St. Timothy's is a leader in church facilities, membership and benevolences.

DR. CARL V. TAMBERT, president of Pacific Southwest Synod, who was representing the ULC, decried the modern tendency of some ministers to desert neighborhoods taken over by racial minorities and follow their congregations into suburban areas.

"We can never retreat from the interracial task we necessarily face in some communities. Even though your entire congregation moves out, it is your duty to rem and avail yourself of a new missionary portunity," he said.

Dr. Tambert emphasized the evange program for 1956 and 1957, expecte reach 82 million people, also the ch expansion program for the various bo colleges and seminaries.

A resolution was passed in favor of law that now exempts theological stu from the draft.

EIGHT PASTORS were officially rece into synod—largest group at any one in its history. They are: Pastors J. Be Weaver and Alton M. Motter, co-pa of Messiah, Denver; J. B. Rupley, Jr., ity Church, Boulder; Fred H. Bloch, E any Church, Denver; Dale Hultgren Timothy, El Paso; Michael D. Furney, sion developer; Albert J. Shandrick, Ce Seminary; and Matthew N. Lepisto, querque.

Two new congregations were rece Hope Church, Pueblo, Colo., organized 2, 1955, with 83 members, the Rev. nage Scott pastor. The city has offer 25 x 70 foot building from a decom sioned air field to the congregation.

Also St. Timothy Church, El Paso, organized April 3, with 168 members, the Rev. Dale Hultgren pastor.

President John F. Futchs was re-elected for a term of three years. Other officers are: vice president, the Rev. Leeland C. Soker; secretary, the Rev. Newell N. Mendenhall; treasurer, Mr. T. G. Hefner; statistical secretary, the Rev. Charles A. Davis.

Dr. Joseph W. Peterson was convention chaplain. The meditations were given by Pastors Theodore F. Moehring on "Effort Produces Results," and Dale L. Knudsen on "Stop! Look! Listen!"

Synod voted to accept the invitation of Bethlehem Church, Los Alamos, N. M., for the 1956 convention, the time being left to the executive committee.

PRECEDING THE SYNOD convention, the Brotherhood held its annual meeting. Chief speaker was Robert Cummings, president of the Southern Conference Brotherhood of the Pacific Southwest Synod. C. W. Rippel was elected president.

Meeting at the same time as the synod was the Women's Missionary Society, which was holding its 54th annual convention. New president is Mrs. Charles A. Davis of Denver.

Climax of these concurrent conventions was the all-synod banquet in historic Alvarado Hotel. Pastor Soker was master of ceremonies and chief speaker was Dr. Engbert.

Nova Scotia

St. John's Church, Mahone Bay

May 5-8

By DOUGLAS A. CONRAD

MISSION DEVELOPMENT proved a major interest of the Nova Scotia Synod's convention. The Spryfield area outside Halifax where Pastor Douglas Conrad has been holding services since last fall will be developed further during the coming summer by a seminarian, Donald Himmelman. A report about the proposed missionary work to be undertaken among Lutherans in Newfoundland was also made by the Committee on American Missions. The synod asked the committee to take other areas of Nova Scotia into consideration for surveys for home mission development.

WELCOMED TO NEW MEXICO

Rocky Mountain Prexy John Futchs (left) gets greeting from Pastor Robert E. Grefe

New buildings were dedicated during the past year for the Church of Our Saviour at Dartmouth and St. Andrew's Church at West Northfield, President C. H. Whitteker reported. Dr. Whitteker was re-elected for a two-year term. Other officers elected were the Rev. James Slack, secretary, and Mr. Ivan Schnare, treasurer.

REPRESENTING THE ULCA was the Hon. Robbin Wolf of Pittsburgh. Mr. Wolf also addressed delegates at a stewardship supper and spoke to 165 laymen at a banquet held in the Canadian Legion Hall. He urged men of the synod to take their rightful places in the work of the church and to live their Christian faith in their daily activities. A laymen's retreat planned by the synod's stewardship committee will be held at the Lutheran Youth Camp July 8-10, it was announced.

Pastors L. G. Bald and R. E. Bieber and Laymen Harold Franklin and Stellman Wentzell were elected to the executive committee of the synod.

CAMPUS

ULCA Colleges Confer Honorary Degrees

THERE WILL BE 54 NEW DOCTORS in United Lutheran Church circles this month as leges supported by ULCA synods award honorary degrees at their commencement e cises. Business executives, writers, social workers and many pastors will be honore academic hoods are placed upon their shoulders in recognition of their labors. Only woman is among those receiving kudos this year—she is director of a reading improven center in New York City and is being honored by Lenoir Rhyne College. Not include the list below is Susquehanna. Waterloo is conferring no honorary degrees this spr

ROBERT BOULTON
ULCA Pastor
D.D., Carthage

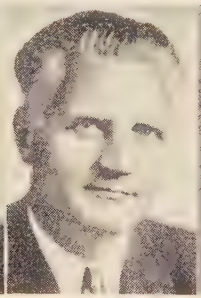
EDWARD L. HILL
College Prof.
Sc.D., Carthage

C. D. KAMMEYER
ULCA Pastor
D.D., Carthage

J. M. KLOTSCHE
College President
LL.D., Carthage

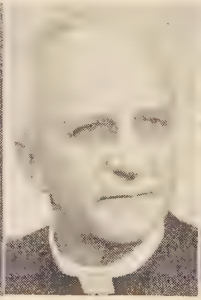
H. T. RASMU
ULCA Past
D.D., Carthe

F. F. MUELLER
ULCA Pastor
D.D., Carthage



L. W. YOUNGDAHL
Federal Judge
LL.D., Carthage

JOHN GUNTHER
Author
Litt.D., Gettysburg



W. C. HEINLY
ULCA Pastor
D.D., Gettysburg

A. J. HAZL
Industrialis
L.H.D., Gettys

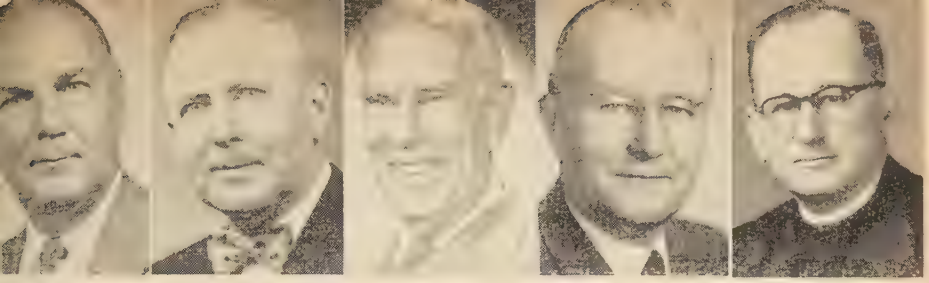
EDGAR G. MILLER
Univ. Dean
Sc.D., Gettysburg

FRANCIS SHEARER
Inner Mission Secy.
L.H.D., Gettysburg

WM. C. WAHL
ALC Pastor
D.D., Gettysburg

G. W. M. WIEBOLDT
Attorney
LL.D., Gettysburg

R. C. ELLI
Insurance Ex
L.H.D., Hartv



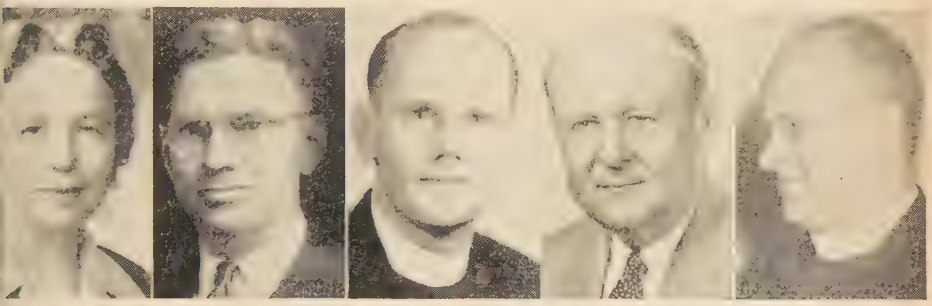
:LE P. ELMORE
Manufacturer
L.D., Hartwick

E. S. ERICKSON
Synod Treasurer
L.H.D., Hartwick

F. A. GODLEY
Architect
Sc.D., Hartwick

C. C. RASMUSSEN
Seminary Prof.
LL.D., Hartwick

JOHN F. DAVIS
ULCA Pastor
D.D., Lenoir Rhyne



)A W. YODER
ling Center Dir.
D., Lenoir Rhyne

HOWARD BUFFETT
Broker
LL.D., Midland

JOHN F. FUTCHS
Synod President
D.D., Midland

VAL PETERSON
Civil Defense Dir.
LL.D., Muhlenberg

ERNST SCHMIDT
ULCA Pastor
D.D., Muhlenberg

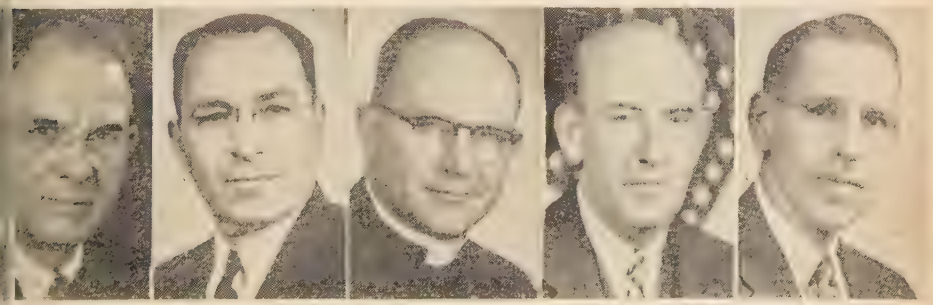
FUS E. KERN
LCA Pastor
., Muhlenberg

H. D. DICKERT
Univ. Professor
Sc.D., Newberry

EARLE E. GLENN
Methodist Pastor
D.D., Newberry

EDWIN L. SETZLER
College Professor
Litt.D., Newberry

LESLIE CARTER
General, U.S. Army
Sc.D., Roanoke



M. CALFEE
Attorney
.D., Roanoke

GEO. J. BAISLER
ULCA Pastor
D.D., Thiel

P. E. DAUGHERTY
Home Mission Supt.
D.D., Thiel

ROBERT LE BARON
Atom Scientist
Sc.D., Thiel

B. F. TULLAR
Research Chemist
Sc.D., Thiel

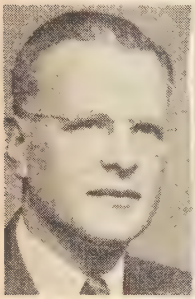
J. D. MAGENAU
Attorney
LL.D., Thiel

J. W. BRAISTED, Jr.
Attorney
LL.D., Wagner

C. DAVIDSON
Union Coll. Pres.
Litt.D., Wagner

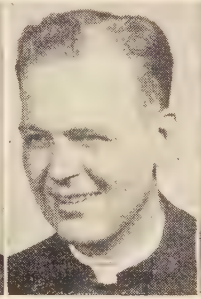
PRESTON DAVIE
Attorney
L.H.D., Wagner

ERNEST C. FREN
ULCA Pastor
D.D., Wagner



W. C. LANGSAM
Univ. President
Litt.D., Wagner

HAROLD C. LETTS
Social Action Secy.
D.D., Wagner



DONALD E. ELDER
ULCA Pastor
D.D., Wittenberg

F. H. McNUTT
N. C. Univ. Dean
L.H.D., Wittenberg

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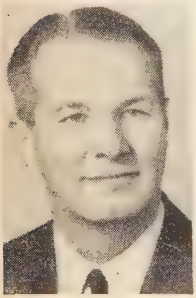
LL.D., Wittenb



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LL.D., Wittenberg

R. L. PFEIFFER
Ophthalmologist
Sc.D., Wittenberg

E. R. WALBORN
Ohio Synod Secy.
D.D., Wittenberg

W. ZIMMERM
Church Execu
LL.D., Wittenb

RAYMOND GREEN
Educator
Sc.D. Ed., Muhlenberg

JAMES P. BENDER
Steel Co. Exec.
LL.D., Muhlenberg

THOS. R. MULLEN
Steel Mfr.
LL.D., Muhlenberg

DALE H. MOORE
College Pres.
Litt.D., Muhlenberg

WILLIAM C. DAY
ULCA Pastor
D.D., Gettysburg
(Posthumous)

Not included in the above listing is th
Rev. Johannes P. van Heest, president of th
Lutheran Synod of The Netherlands. At th
synod's meeting in Old Lutheran Churc
Amsterdam, on June 6 he will receive th
D.D. degree from Wagner College. D
Harry J. Kreider, New York and New En
land Synod historian with whom Dr. v
Heest has co-operated often, will confe
the degree.

RIST THE KING is name of mission organized Palm Sunday at Livonia, near Detroit, Mich. rch was formed with 146 confirmed members and was developed by Pastor Kenneth D. Larkin. ices are being held in school building, site for future church has already been bought.

ORGIA-ALABAMA

oduction of TV Programs unned at Atlanta Center

By PAUL J. RENZ

TLANTA—Lutherans are playing a lead- role in the current $250,000 campaign gned to provide the Protestant Radio Television Center in Atlanta, Ga., with production facilities. At the end of the paign's second week, pledges had al- ly reached the encouraging total of 6,192.

he $400,000 Center is jointly owned by ted Lutherans, Methodists, Episcopalians Presbyterians who use it to film and rd their programs. It was dedicated January.

ucien C. Doss and Mrs. George E. An- on, Jr. are leading the United Lutheran kers in the fund-raising effort which is centrated in Atlanta but will benefit all herans in America. Its ultimate goal is out the Christian message on the TV ens of the world.

he campaign is the third step in a long- e million-dollar expansion program de- ed to make this Center the largest pro- er and distributor of religious radio and vision programs in the world. The first provided radio production, duplication distribution facilities, the second step inistrative facilities.

The television campaign was officially launched at a dinner highlighted by what is thought to be the first closed circuit color telecast for religious purposes. Nearly 1,000 gathered in the Biltmore Hotel Exposition Hall to see this color telecast and to hear the leaders of the campaign explain their plans and goals.

The telecast, originating in the studios of WSB-TV, included samples of work the Center plans in the field of television, a film story narrated by Don Elliott of WSB, showing how the TV films are made, and an interview outlining the history of the Center.

Principal program produced at the Center by ULCA is the "Lutheran Series" of *The Protestant Hour*. The 1955 series had Dr. Edmund Steimle of the Philadelphia Seminary as speaker.

One Georgia-Alabama Synod candidate for the ministry graduated from Southern Seminary, May 25, in a class of 18. Karl Frederick Suhr, of Ascension Church, Augusta, Ga., has been called as mission developer in the Clairmont-LaVista area of Northeast Atlanta. He was ordained in his home church May 29.

INSTALLATIONS of new pastors have kept the already busy president of synod, Dr. C. E. Fritz, busier! Pastor Harry L. Rau was installed as pastor of the Macon County (Oglethorpe) Parish May 15 and Pastor George S. Derrick was installed May 22 as pastor of Bethel Parish, Springfield, Ga.

GEORGIA-ALABAMA . . .

New Sunday school rooms were dedicated at the afternoon service.

The first all-Lutheran Ascension Day service sponsored by the Lutheran Pastors' Association of the Atlanta area was held at Redeemer Church. The Rev. Vance M. Daniels, St. Paul's Church, Glenwood Hills, preached. Pastor Cecil W. Carpenter, Messiah Church, Decatur, was liturgist.

"Lutheran Unity—Its Problems and Possibilities" was discussed at the May meeting of the Lutheran Pastors' Association at Dobbins Air Base where Chaplain Oscar W. Voelzke (ALC) was host. Pastors of the Lutheran Church—Missouri Synod, American Lutheran Church and ULC took part. The Rev. Paul J. Renz, Peachtree Road, Atlanta, was discussion leader.

Members of the Synodical Committee on Parish Education attended the Southern Regional Conference on Parish Education at Lutheridge, Arden, N. C., May 18-19. Among them were: Mrs. C. K. Derrick, Atlanta; Mrs. Albert W. Frey, Augusta, Ga.; Pastors Donald R. Poole and Paul J. Renz. "My Church, a Teaching Church" was theme of this conference.

NEW YORK

Pastors and Physicians Meet To Discuss Care for Patients

By HERBERT A. BOSCH

ROCHESTER—A move promoting teamwork and co-operation among those who serve the physically and mentally ill and the aged was made here early in May, with the first institute on religion and health.

Sponsored by the Lutheran Inner Miss Society and the Federation of Churches gether with the Health Association of Rc ester, the Medical Society of Monroe Cou and the Regional Hospital Council, the c ference rallied the forces of religion medicine for a discussion of such topics "Ministering to the surgical patient and the mental patient," "Professional te work inside and outside the hospital," "M istering to the family of the chronically and "Alcoholism."

According to the Rev. Albert R. He chaplain-director of the Inner Mission gre the fundamental idea is to promote a ph cal and spiritual ministry to the sick considers the needs of the whole per rather than focusing attention on the dis itself. A second institute will be held year.

A new educational building was dedic May 1 at Emmanuel Church, Rochester Pastor Wilfrid A. Schmidt. Guest spea was Rochester Conference President Al L. Beck. The $50,000 building cont church office, parlor, and 10 classro

A PIGEON was the firebug in Trinity's spire at Fort Wayne, Ind., on May 1. It brought a smoldering cigarette or ember to its nest high up in the tower which ignited wood and composition within the structure. Water damage inside church was slight, but loss to the steeple was heavy. Tower had been rebuilt last year after being severely damaged by tornado.

NGELISM and family counseling for Puerto Ricans in Camden, N. J., is task of David A'Costa, 'e Puerto Rican now studying for the ministry at Philadelphia Theological Seminary. He con- s Sunday school for children and adults in Trinity Church's parish hall, visits Puerto Rican hborhood homes. Work among 3,000 Puerto Ricans in Camden area was begun by Pastor in R. Lehfeldt and Victor Rodriguez, led to membership of 24 Puerto Ricans in Trinity Church.

ch open into a large hall accommodating persons.

hurch of the Redeemer, the Rev. Elmer Schaertel pastor, approved preliminary s for a $150,000 recreational-educational ding . . . Zion Church, the city's oldest ieran congregation, is currently gather- an $18,000 fund to make extensive im- ements in the church basement and to ide modern facilities for youth and t programs. The Rev. Frederick W. ast is pastor.

ore than 250 women representing 23 ches attended the inspirational dinner ne Missionary Society at Church of the rmation last month. Miss Marion M. s, formerly a teacher at the Janice James ol for Girls in Kumamoto, Japan, spoke The Challenge of Present-day Japan to Church." She also addressed more than women from 25 churches at the Western ference rally in Church of the Atone- t, Buffalo.

LUTHER LEAGUERS of the Genesee Valley rict met in St. Paul's Church, Pittsford, May 1, and heard the Rev. Paul G. Alberti urge the young people to commit their lives to the high purpose of their faith. In the Western District rally at Niagara Falls, more than 325 young people gathered at Zion Church where the Rev. Clifton M. Weihe, of the Board of Social Missions, invited them to full participation in a local and world-wide program of evangelism.

BUFFALO—Host to the spring conference of the Buffalo group was Zion Church, Clarence Center, the Rev. Everett F. Wright pastor. Two hundred church councilmen from 30 congregations attended the gathering. Synod President Frederick R. Knubel gave the keynote address. Workshops in worship, evangelism and stewardship were conducted by Pastors John L. Kinzel and Herbert A. Bosch and Mr. Andrew L. Stohrer.

Officers elected to fill vacancies were: the Rev. Edward G. Goetz, St. John's, Lancaster, vice president; Pastor Kinzel, St. Paul's, Eggertsville, secretary: and Mr. Ellsworth S. Miller, Christ Church, as nominee to the synod's executive committee.

NEW YORK . . .

Church of the Good Shepherd, Tonawanda, the Rev. Edward W. Uthe pastor, dedicated pews, purchased by Venture-in-Faith pledges, and a processional cross, gift of Mr. and Mrs. Charles D. Warren.

The 60th anniversary was marked by Church of the Atonement, the Rev. George W. Orth pastor. Synod Secretary Paul C. White was guest preacher. Begun as a mission Sunday school by Holy Trinity Church in 1886, the congregation came into being in 1895. At a series of anniversary services, four sons of the congregation now in the ministry will preach.

A conference-sponsored industrial relations institute was held in May at Grace Church. Pastor Howard F. Guhl, St. John's Church, Gardenville, was chairman. Participants were Mr. Herbert Knox, personnel manager, Electro-Metallurgical Co., Niagara Falls, a member of Zion Church; Mr. Gordon McMahon, vice president of Local 188, United Rubber Workers (CIO), of Tabor Church; and the Rev. Harold C. Letts, of the ULC Board of Social Missions. Speakers and discussion groups dealt with social action problems. The session closed with a panel discussion at which Conference President Ernest C. French was moderator.

St. Paul's 85-year-old church building in Blossom was rededicated after completion of a $5,000 improvement project. Dr. David G. Jaxheimer, assistant to the synod president, was guest preacher . . . Program of the Lutheran Student Foundation of Buffalo is to foster work among local students and stimulate interest in church-related colleges of the synod. Pastor William A. Rowen of St. Timothy's, Grand Island, is the convener.

The Pastors' Association visited First Church of Port Colborne, Ont., Canada, the Rev. Carl R. Cronmiller pastor, for its May meeting. Waterloo College President G. Gerald Hagey spoke on the development of higher education in the Canada Synod.

The Rev. Paul C. Hoffman, pastor of Holy Cross Church, Farnham, is recuperating at his home after an illness which had confined him to a hospital.

PENNSYLVANIA

Historic Church Expands To Keep Pace With Grow

By WILLIAM C. ROEGER

NORRISTOWN—In 1769 Lutherans or ized St. John's Church, Centre Square, in 1776 the congregation erected its church, financed in part by a lottery. A the battle of Germantown, General W ington's army used it as a hospital, and s of his soldiers were buried in the ch yard. Recently the congregation laid cornerstone for a new educational and so building, the first in 120 years.

The white brick building's colonial de harmonizes with the old church and vides departmental rooms for the ch school and a large fellowship hall. ceremony was conducted by Pastor E E. Miller. Former Pastor Herbert D. C man of Coatesville was guest preacher.

Ministerium of Pennsylvania secre Dr. Claude E. Schick, officiated at the dedication of completely renovated manuel Church, Souderton. Renovation cluded a new pulpit, altar, lectern, munion rail, and new side chapel. manuel's choir, reinforced by soloists instrumentalists, presented soon after dedication Catherine Deisher Baxter's "P Upon This Rock," based on the life o Peter. The composition has been perfo only once before.

Dr. G. Elson Ruff, editor of THE THERAN, was guest speaker at the sp rally of the Norristown Conference B erhood at St. John's Church, Quakert Elected as officers were: President, C Lowman, St. John's, Quakertown; first president, A. L. Neudoerffer, St. Jc Ambler; second vice president, Andrew lespie, St. John's, Hatboro; third vice p dent, Raymond Gross, St. Luke's, Du secretary, Ray Bloch, St. John's, Spin town; treasurer, C. W. Hunsberger. Paul's, Telford.

Also electing officers was the Norris Conference Luther League. New pres

Gene Fritz, Pottstown; first vice president, onald Rafuse, Royersford; second vice esident, Bernice Shelly, Dublin; financial cretary, Gloria Strouse, Indianfield; re-rding secretary, Shirley Dennis, Quaker-wn; treasurer, Julia Crouthamel, Perkasie. ie Intermediate Leagues of the Norristown nference spent a "work day" cleaning up mp Whitmer of the Philadelphia Lutheran cial Mission Society near Willow Grove. outdoor supper and devotional meeting nducted by Pastor Richard L. Peterman Christ Church, Tinicum, concluded the y.

Annual meeting of the Norristown Conference was held in Little Zion Church, Indianfield, as part of the congregation's 225th anniversary celebration. The service of Holy Communion was conducted by the conference secretary, Dr. Edgar S. Brown, Jr. and the treasurer, Dr. Mark O. Heller, with President Paul J. Henry preaching the sermon. President Henry and Treasurer Heller were re-elected. Pastor Robert M. Lamparter of St. John's Church, Phoenixville, was elected to replace Secretary Brown, who will head the new ULC Department of Worship. The Rev. Ernst Schmidt, president of the German Conference, reported on the work of the synod.

"May Day" guest speakers at Tabor me, Doylestown, were Dr. Ross H. Stover Messiah Church, Philadelphia, and Dr. bert P. Stauderman, associate editor of IE LUTHERAN.

utheran Service Society lans to Expand Operations

By LUTHER E. FACKLER

PITTSBURGH—More personnel is needed the Lutheran Service Society of Western nnsylvania. A few months ago the so-ty bought a new building for its industrial vision which gives work to homeless, often employable men, and helps nurse them ck to physical and spiritual health. The vision collects waste material, furniture, d old clothing from homes and sells them er processing through four retail stores. It also sent 343,000 pounds of processed clothing overseas through Lutheran World Relief. Positions open on the division's staff include that of a full-time social worker (male) and of a man-wife team to serve as dormitory supervisor and cook.

Pittsburgh Synod will open its 113th convention May 30 in Holy Trinity, Greenville. Business sessions will be conducted at Thiel College. Guest speakers include Board of Foreign Missions Secretary Dr. Edwin Moll, former director of the LWF relief work in Palestine, and the Rev. Donald R. Heiges, executive secretary of the NLC Student Service. Special ULC representative will be a former pastor of the synod, Dr. Oscar Carlson, Baltimore, Md. One issue before the convention is whether or not to join the Pennsylvania State Council of Churches.

A further expansion of the Service Society is under consideration. Pastors and laymen were invited to a workshop in Greensburg to discuss the future plans. Before the meeting, a preliminary investigation of social services in Westmoreland county was made, data on support from and service to the congregations of the area over the past five years were gathered, and a plan for increased service drafted.

Construction has begun on the apart-

TOKEN OF FAITH is dormitory converted by Gettysburg Auxiliary for use of women students at Theological Seminary. Dedication was April 19. Formerly a professors' residence, dormitory is needed to house growing number of girls working toward M.A. in religious education.

PA.: PITTSBURGH . . .

ments for retired pastors and their wives on the grounds of the Zelienople Home for the Aged. Apartments are to be ready for occupancy Sept. 17. At present three applications for apartments have been received.

Dr. Henry J. Whiting, executive secretary of the National Lutheran Council's Department of Welfare, will speak at the annual donation day of the Zelienople Orphans' Home. A memorial room, paneled with wood from the "Passavant Oak," is being readied near the chapel entrance

Pastors and churches throughout Allegheny County have been asked by a committee of the Protestant Ministers' Union to resist the growing trend toward keeping stores open on Sunday. The Catholic Holy Name Society is engaged in a similar campaign.

Reading Conference Hears Call for Action

By W. R. SIEGART

READING—The Reading Conference took the cue from the sermon of its president, Dr. Lester E. Fetter, at its May 3 meeting in Huff's Church. His text was Acts 10:19, "And while Peter was pondering the vision, the Spirit said to him, 'Behold, three men are looking for you.'"

Speaking of the challenge of translating the "vision of God" into action, Dr. Fetter said: "Into our dreams and visions there comes the interruption of the reality of the moment. People are calling to us from a over the world. The vision without the ca for its application is nothing."

Instead of many secretaries presenting th Pennsylvania Ministerium's work, confe ence presidents reported to other confe ences on what the Ministerium is doin The Rev. G. Edward Knapp, president the Philadelphia Conference, was speaker Reading.

The Rev. Charles H. Ruloff, pastor Maidencreek-Tuckerton Parish, was elect president; Dr. Fetter, vice president (a ne office to assist the president); the Rev. Fr S. Blank, newly elected pastor of St. John Boyertown, secretary; the Rev. Alton Hoffman, pastor of the Topton parisi treasurer.

> Recently St. James' Church, Reading, d cided to send "The Lutheran" to every fa ily in the parish. Pastor Arthur H. Nauc reports that a member of his congregati told him that "since 'The Lutheran' has be coming to our home my wife has been rea ing it and has become so interested s wants to join the church. She never felt t need of the church because she didn't kn what the church was doing."

SECTOR PROGRAM meetings were held Bethany, West Reading; St. Luke's, Readin and Trinity, Kutztown. They were well a tended, the groundwork was laid, and mu enthusiasm was shown. The Rev. Samu E. Kidd, stewardship secretary of the Mi isterium, and Chester A. Myrom, LLM a sociate director, conducted the meeting Mr. Myrom said: "We find there is leade ship adequate to the needs of the congreg tion. When these people know what is be done and are instructed in doing it, th can and will do it." Further meetings arc be held in September.

The Vacation School Workshop co ducted by the conference in Alsace Chur was attended by 272 persons.

Dr. J. Conrad Seegers, president of Mu lenberg College, delivered the commenc ment address to the graduating class of t Reading Hospital School of Nursing M 19; Dr. W. R. Siegart, pastor of St. Ma

RELIGIOUS LIBRARIES PURCHASED—Baker Book House Department TL, Grand Rapids 6, Michigan.

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1,700 member mid-west congregation with two pastors needs worker trained in promotional program with children and youth. Parish visitation and assistance with catechetical instruction. Music Training would be valuable asset. Reply should include training, experience, age, recent photo, and references. Address: Box 6, The LUTHERAN.

PACIFIC LUTHERAN THEOLOGICAL SEMI

's, Reading, delivered the baccalaureate
on . . . Dr. Millard E. Gladfelter, vice
dent and provost of Temple University,
commencement speaker at Kutztown
Teachers College May 23.

Three Berks County men were ordained
May 26 by the Ministerium: Richard R.
oyer, of Calvary Church, Laureldale, under
opointment to Argentina; George Fehr, of
inity Church, Reading; Harold Weiss, of
iedens Church, Oley. Kenneth M. Trexler,
on of the Rev. Mark K. Trexler, pastor of
alvary, Laureldale, and Wilson Howyer, of
. Luke's, Reading, are expected to grad-
ate from Muhlenberg College this year
nd enter the Philadelphia Seminary.

. Gunnar Knudsen dedicated a new
in Trinity Church, Reading, April 24,
nemory of J. Wilmer Fisher and his
, Mary L. Fisher . . . The Rev. Samuel
ixheimer of St. Luke's, Easton, has ac-
d the call of St. Luke's, Reading . . .
cornerstone of the Sunday school addi-
to Good Shepherd Union Church (Lu-
n and Reformed) at Tuckerton was laid
15. The same day ground was broken
Hope Church, Reading, for a $67,345
h house addition.

e Rev. Charles E. Fair, pastor of Christ
ch, Levittown, spoke on American mis-
at the spring dinner meeting of the
erence Missionary Society. Mrs. Charles
uloff is president.

lph Zerbe of Grace Church, Shilling-
was elected president of the Conference
er League at its convention in St. John's
ch, Hamburg. Next meeting is to be a
shop in September. The Ministerium
er League convention—the 15th annual
l be held at Albright College, Reading,
15-17.

e Rev. Alfred H. Erb, pastor of the
sstown Parish, reports that Zion
h, Strausstown, is being redecorated
andscaped, and that Trinity Church,
rsburg, will undergo the same treat-
. . . Trinity Union Church, Bechtels-
a country church, bought an acre of
behind the old horse shed for auto
ng.

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As a result of the 1952 campaign, giving to the Building Fund had increased more than eight times by the end of 1954. And then, in March of this year, 1955, the Congregation raised another $183,600 for Church building needs.

This means that, even allowing for *no* contin increase in regular giving, (despite a four-year inc of 69%) the communicants of Grace Lutheran Ch will have given, from their earnings, nearly h million dollars to their Church.

Mr. Raymond Russell, chairman of Grace Luthe Building and Finance Committee, and chairman of building fund campaigns, wrote us in January:

> "As I review these figures they stagger me. I spent my whole life in this church and as I back over the years I never would have th that our church could accomplish a miracle as this."

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LAWSON ASSOCIATES inc.

FUND RAISING COUNSEL ROCKVILLE CENTRE,

ures Tell Story Synod's Growth

By CHARLES A. PULS

DISON—Delegates to the Northwest l convention in Billings, Montana, have studying the figures indicating the 's growth. They learned that the bap- membership was up 6,284 to a total of 02; confirmed membership up 3,597 to 2; communing membership up 3,566, gain of 5.59 per cent. Sunday school ment is up 1,861 for a gain of 6.61 per Property indebtedness is down from per cent in 1953 to 12.20 per cent in Total congregational expense was y lower than $3.5 million. Total olence in 1954 was $964,039 as com- with $870,010 the previous year. Per- unicant giving to benevolence was 2, and $51.64 for congregational ex- s. Five new congregations were to be ed as members, and 12 men were to lained.

"Good Shepherd Sunday," observed on ynod-wide basis the second Sunday after ter as the day to emphasize "sons for ministry," has been declared most suc- sful by Synodical Parish Education Di- tor Clarence B. Lund. "Many areas held ies to emphasize full-time service. Some ngregations had meetings of interested ung people in their own parishes. Many stors exchanged pulpits to further dra- tize the need for more young men and men in Christian full-time service," said tor Lund.

ht Loyalty Sunday Workshops, to help n prepare for the fall ingathering of s, have been held in Wisconsin under direction of Stewardship Secretary e B. McCreary. "Attendance and in- at these workshops have been excel- said Dr. McCreary. Meetings were in Beloit, Milwaukee, Fond du Lac, e, Hales Corners, Portage, Green Bay latteville.

EE CARS of relief clothing have been

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WISCONSIN . . .

shipped from Wisconsin, totaling 100,000 pounds, with two areas not h yet reported. The Oshkosh area l 29,900 pounds; Milwaukee, 45,600 p and Madison, 25,300 pounds.

"The Word in Season," a little devo booklet published by the stewardship mittee of the Northwest Synod, report 473,163 booklets were mailed out d Lent, and that for the past twelve m the total run has been 2.5 million.

The Rev. Charles F. Burmeister, for pastor at Elkhorn, has begun work James', Marinette . . . Senior Charles begins work as assistant pastor at T Appleton, June 15; Senior Earl Fritz, cago Seminary, begins work as direct religious education and youth activit Luther Memorial Church, Madison, Ju . . . Other Northwestern Seminary gra who have accepted calls in Wisconsi

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ıe 2. PITTSBURGH. Holy Trinity, Greenville

CENTRAL PENNSYLVANIA. Christ Chapel, Gettysburg
NEW YORK AND NEW ENGLAND. St. John's Church, New York City
SLOVAK ZION. Holy Trinity, Newark, N. J.
CANADA. St. Peter's, Ottawa, Ont.
ICELANDIC. Gimli Church, Gimli, Manitoba

WESTERN CANADA. Saskatoon Seminary, Saskatoon, Sask.

Jacobson, to Bailey's Harbor; How- Knox, Lancaster; Charles Koester, onago; Karl Lagrock, assistant pastor ke Park, Milwaukee; James Nelson, ; Dean Skow, assistant pastor, St. . Waukesha.

wo Wisconsin congregations have in- d the synod to meet in their churches in 6: St. Matthew's, Wauwatosa, and Pente- , Milwaukee.

Lutheran Welfare Society of Wis- reports that a full-time pastor has secured to provide leadership in se- assurances for refugees. He is Dr. Beck, professor at Texas Lutheran e.

g Arthur's Boys' Club," planned and ed by the Rev. Clarence B. Lund, parish education director, now has oups, two of them in Wisconsin—St. Waukesha, and St. Stephen's, Mo- Village, Madison.

rding to the *Synodical Bulletin* Pas- d intends "that boys should gather at Arthur's roundtable to learn how to he Lord better." The forty boys in St. Church, ranging from 9 to 18, meet for classes and inspiration. The goals ich they work are increased leader- aining, intelligent churchmanship and ıce to the Lord Jesus Christ inside tside the church.

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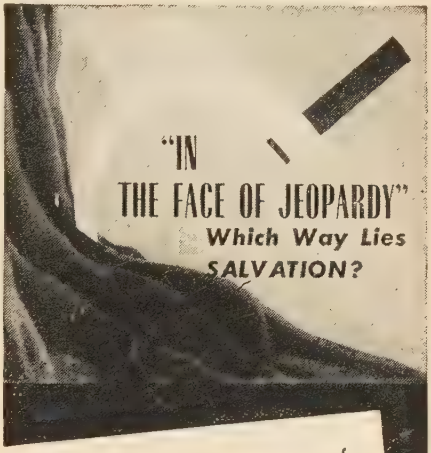

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MISSIONARIES

Departures

Flothmeier, Ernst H. To Lutheran ... sion, Monrovia, Liberia. Mar. 16.

Grossenbacher, Clifford. To Lut... Mission, Monrovia, Liberia. Mar. 3...

Moede, Arnold. To Lutheran Mi... Monrovia, Liberia. Feb. 25.

Peery, John C. To Parvatipur, Strikal... Dist., India. Mar. 8.

Shirk, Helen M. To 3 Kasumi Cho,... inomiya, Hyogo Ken, Japan. Feb.

Wiley, Joseph. To Lutheran Mission,... rovia, Liberia. Jan. 30.

Wilke, Myrtle. To Independencia ... Ville Ballester F.C.C.A., Argentina. ... 15.

CHANGES OF PASTORATE

Central Pennsylvania

Spangler, Kenneth. Seminarian. To... midia parish.

Stahl, Elwood I. From St. Paul's Cl... Burnham. To Washingtonville pari...

Ziegler, Frank. To Mountain Grove ...

Florida

Snyder, Arthur P. From Mahoning ... Pa. To Lake Park and Riviera ... board missionary.

Illinois

Cooperrider, Luther H. From Pear... Kent parish. To Trinity Church... Morris.

Maryland

Hite, Gordon C. From First Church...

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DECEASED

RS. LILA P. COUNTS, 79, widow of Rev. Henry Pierce Counts, died April t Crawford Long Hospital, Atlanta, Ga. r Counts, before his death in 1915, d churches at Harakon, Ga.; Rural eat, Va.; Leesville, S. C.; and Little ntain, S. C.

rs. Counts was the niece, sister-in-law, w, stepmother, mother, mother-in-law, grandmother of Lutheran pastors.

rviving are three daughters, Mrs. L. R. n, East Point, Ga.; Mrs. Dewey Heglar, noke, Va.; and Mrs. Horace Dominick, nsville, S. C.; stepson, the Rev. Paul Counts, Swansea, S. C.; and four sons, Rev. Fulton Counts, Knoxville, Tenn.; h L., Decatur, Ga.; Sgt. H. P., Fort ning, Ga.; Carl A., Greenville, S. C.

rvices were held April 24 by Dr. Russell se and Pastor Vance Daniel at Mt. Pil- Church, Haralson, Ga.

NAS OSCAR HENRY, former super- dent of the Topton, Pa., Home, died 15 at the age of 81 in the Allentown, Hospital.

. Henry was graduated from Muhlen- College, Mt. Airy Seminary, and was ined in 1902. He served parishes in on, Fleetwood, and Dryville, Pa., be- being assigned to the Topton Home e he was superintendent for 36 years. is survived by his wife, Ida; three Dr. Karl S., of the Board of American ions; Paul J., pastor of Grace Church, rsford; and Leonard, of New York; a and brother.

neral service was held in Christ Church, ntown, on May 19. Dr. Charles M. er, Ministerium of Pennsylvania presi- Dr. Henry J. Pflum, and the Rev. h R. Hartzell officiated.

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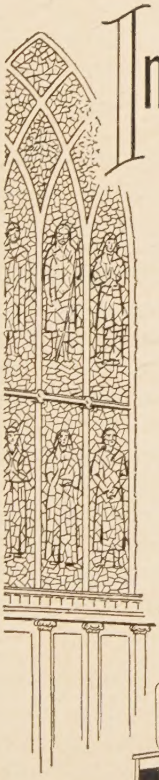

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In conclusion . . . . . .

Two striking developments are emerging from the reports of this year's string of synod meetings. The first and most startling is the tremendous effort that is being put forth for the church colleges.

Only five years ago the United Lutheran Church engaged in a great CHEY (Christian Higher Education Year) program. Its aim was to raise $6 million in capital funds for the colleges and seminaries of the church. The campaign, largest ever attempted by the ULCA, was a success. Well over $6 million was pledged. But now it appears that was far too small a goal. Once again a majority of the ULCA-synod-supported colleges are entered upon some phase of financial campaigns. Synods everywhere are accepting goals, planning strategy, preparing or carrying out fund-raising efforts.

Seven of the colleges are currently endeavoring to raise a total of $5.2 million. Three others are also conducting campaigns for funds. Biggest efforts are for Muhlenberg and Lenoir Rhyne, with each seeking $1.5 million. Midland is aiming for $1 million. The total indicates that this new and independent "CHEY" will strive for more than $6 million for the colleges alone. These figures do not take seminaries into consideration!

Colleges are wise in urging these campaigns at the present time. Reports indicate that a sharp rise in college enrollment can be expected in a few years. If our church colleges are not ready to accommodate larger student bodies, their proportionate influence on the collegiate scene will diminish.

It's also a sign of the vitality of the stewardship spirit in our church when synods willingly accept a higher benevolence apportionment in order to help ULCA do its work more effectively, at the same time bravely agree to a lege campaign for a large sum. Evide big numbers don't scare us any mor

The other surprising develop among synods is the machine smoothness with which the proposed stitutional amendments of the UL are being adopted. Two-thirds of 32 synods must adopt them before can go into effect. At this writing m than half the synods have accepted t without change. Only two have bal One postponed action for a year; other rejected the most innocuous o the amendments, the one which w possibly limit the number of offi ULCA convention delegates to 700.

Actually, synods have all the po in our church. They control the t ing, ordination and discipline of pas They control the flow of funds into ULCA treasury. They have the only ficial relation to congregations. T elect the delegates who, in conven assembled, compose the ULCA.

But with a superb spirit of loyalty synods seem willing to accept the ULC leadership. There is evident a comp trust in the officers and executives. tions of biennial conventions are ra called into question, even though delegates who adopt them are compl uninstructed and must often act u the pressure of time. That the syn which have more time for delibera and discussion, accept these action readily is both a high tribute to the c ity of leadership in the ULCA an convincing proof of the guiding of Holy Spirit in his church.

—ALBERT P. STAUDERM

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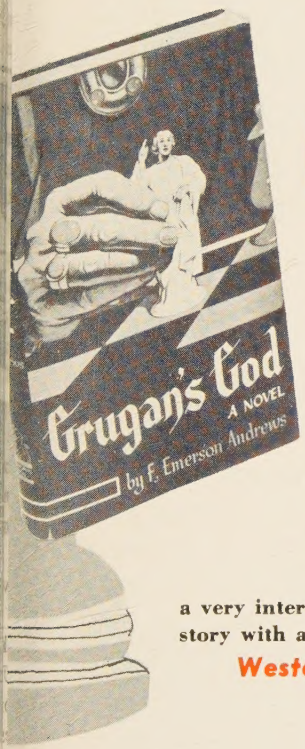

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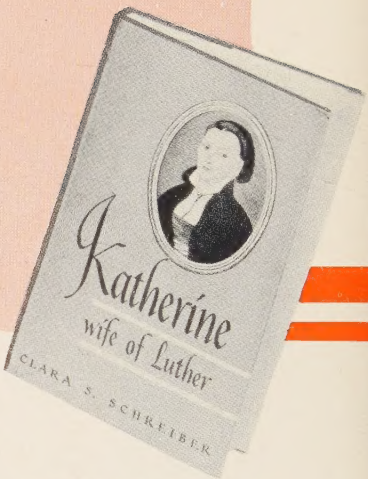

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